

# THE THEOSOPHIST

A MONTHLY JOURNAL DEVOTED TO ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM: EMBRACING  
MESMERISM, SPIRITUALISM, AND OTHER SECRET SCIENCES.

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## THE THEOSOPHIST.

BOMBAY, AUGUST 1st, 1881.

सत्यान् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharejals of Benares.]

The Editors disclaim responsibility for opinions expressed by contributors in their articles, with some of which they agree, with others, not. Great latitude is allowed to correspondents, and they alone are accountable for what they write. The journal is offered as a vehicle for the wide dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. All who have anything worth telling are made welcome, and not interfered with. Rejected MSS. are not returned.

## OUR THIRD YEAR.

The seasons have come and gone, and the THEOSOPHIST is about to enter upon its third year of activity and usefulness. Even its enemies will not deny that it has been active, while its friends can best certify to its usefulness. A circulation equal in numbers to that of the oldest Indian journals, with but one or two exceptions, and more world-wide than either of theirs, is all the proof that is needed to show that our Magazine has found friends, and won sympathy in a multitude of communities and among people of many creeds. At the start it was an experiment—too rash an one, some thought. But now success has crowned the attempt, and the organ of our Society has won a footing that nothing can shake. Twenty-three months of punctual appearance at the homes of its subscribers entitle its founders to their full confidence that whatever engagements they make on its behalf will be fully and honourably fulfilled. Wherever they may be temporarily called on the Society's business; or wherever their place of residence may be temporarily established; or wherever the mechanical work of printing and mailing the magazine may at any time be conducted—every subscriber will get his twelve monthly copies yearly, as hitherto, at the beginning of every month. And he now is sure of it. Our success has also proved the excellence of the American plan of cash advance payment of subscriptions, introduced into India by us. We have made no exceptions in this respect, even in cases where Rajas and officials of the Government of India have been concerned. We ask no greater favour of Raja or official than of the humblest of underpaid clerks. One name on our subscription-books represents no more to the despatching-clerk than any other name, and when the Raja's term of subscription is seen by him to have expired, he despatches no more copies to that address. This is a matter that should be distinctly understood, for by attention to it the annoyance of not receiving the magazine at perhaps the time when the subscriber most wants to read it, will be entirely avoided. Our year begins on the 1st of October, and the number for September will be the twelfth and last to which our subscribers for Vol. II. will be entitled. The October number will only be sent to subscribers for Vol. III. And while upon this point we will refer the reader to the flying leaf announcing the new rates of subscription—enclosed herein.

It may be noted as an interesting evidence of the growing favour which the THEOSOPHIST is enjoying among the public, that subscriptions for Vol. II. are still constantly coming in, though we are at the eleventh number, and even orders for Vol. I. to complete sets. The fluctuations in the circulation of our periodical are also an interesting study quite apart from any pecuniary aspect of the question. At the beginning we had more subscribers in the Bombay Presidency than elsewhere, and happily we continue to have the same. Madras, which at first hardly knew of us at all, and which we have not yet even visited once, stands second in all the Indian territorial subdivisions. Next comes the Punjab, notwithstanding that the English language can as yet scarcely be called prevalent. The N.-W. Provinces come next; then Bengal,

Kattyawar and Gujarath, in the order mentioned. These facts do not indicate the respective inclinations of the several districts to theosophical study, for in that respect there is little to choose, probably. We have hitherto never employed canvassers, nor to any extent employed advertisements to increase our circulation. If the THEOSOPHIST had been undertaken as a business speculation, both these aids would, of course, have been called in, and undoubtedly our circulation might have been made ten times as large as it is. We have preferred to leave it to work its own way without adventitious helps, for thus can we best discover how wide and deep is the feeling in India for the philosophy and sciences that were so dear to the forefathers of the present generation. No new Hindu subscriber will send in his name and remittance unless he has a real reverence for his ancestors and the country they made so glorious by their personal renown. There were men once who would have denied themselves even necessary comforts to help to establish such a champion as our magazine of Indian interests. There may be such now among our subscribers. If so, all honour to them!

And now is it too much to ask those who have written to us so enthusiastically about the good we are doing to India, to take a little trouble to increase our circulation? No one is so devoid of friends as to be unable to get us at least one new subscriber.

### THE "OCCULT WORLD" AND THE "SPIRITUALIST."

Having just read in the London *Spiritualist* a review of Mr. Sinnett's book "The Occult World," I find in it more than a doubt expressed as to the reality of the "Brothers", that body of mystics to which the personage known as "Koot Hoomi Lal Singh" belongs. The Editor of that paper would have his readers believe that the said person is a creation of Madame Blavatsky's fancy. "Mr. Sinnett" he says "has never seen Koot Hoomi, nor does he mention that any other Theosophist in India has had that privilege."

As some other persons may express the same doubts, and also some, while admitting their genuine character, may attribute them to agency other than that to which Madame Blavatsky refers them (the so-called "Brothers" &c.,) I hereby declare that not only have I within the last few days seen one of the persons so designated at the Headquarters of the Society at Bombay, but that I have very good reasons (which I cannot go into more fully now) to know that the said persons are not "spirits" but real human beings exercising powers out of the ordinary. Both before and after my connection with the Theosophical Society I have known and conversed with them personally and witnessed the most wonderful results (which would ordinarily be described as miraculous), but I must emphasise my declaration that I do not regard them as supernatural and am altogether materialistic (or rather naturalistic) in my conceptions of the agency producing them. Further I testify that I have the strongest conviction based on reasons which, though authoritative, are purely natural and physical, that the said "Brothers" are a mysterious fraternity the ordinary location of which is the regions north of the Himalayas.

MIRZA MOORAD ALEE BEG, F.T.S.,

Acting President of the "Saorashtr Theosophical Society" at Bhavnagar.

The criticisms upon Mr. Sinnett's book "The Occult World" force upon me the duty of testifying from personal experience and knowledge to the fact that those whom we call our "Brothers of the First Section" of whom "Koot Hoomi Lal Singh" is one, and who possess the so-called "miraculous" powers, are real and living beings and not disembodied spirits as the Editor of the *Spiritualist* would have his readers think. It is but by a long course of study and training that such can be attained.

It is not belief with me but knowledge, for, if I have seen one of them, I have at least seen about half a dozen on various occasions, in broad daylight, in open places, and have talked to them, not only when Madame Blavatsky was in Bombay but even when she was far away and I here. I have also seen them at times when I was travelling. I was taken to the residences of some of them and once when Col. Olcott and Mme. Blavatsky were with me. Further than that I cannot say, and shall not give any more information either about them or the places they reside in, for I am under a solemn obligation of secrecy and the subject is too sacred for me to be trifled with. I may, however, mention that I know "Koot Hoomi Lal Singh" personally and have seen and conversed with him when Madame Blavatsky was here as also when she was far away. But under what circumstances I am not at liberty to disclose.

We Hindus who know the "Brothers" think it equally absurd and ridiculous to insinuate that either Madame Blavatsky is a lunatic or an impostor, or that persons like Mr. Sinnett could have ever become her dupes. Neither is she a medium, nor are the "Brothers" "disembodied Spirits."

DAMODAR K. MAVALANKAR, F.T.S.

I have had the honour to be a member of the Theosophical Society for upwards of two years, and during that period my relations with the Founders have been so cordial and intimate, that I can with confidence leave myself entirely to their guidance, so deep is my trust in the purity of their motives and the steadfastness to the cause they represent. Not this alone. They have not once raised false hopes which only end in vain regrets. What they have asserted they have proved abundantly. And I have to thank Madame Blavatsky in a very especial degree for having given me opportunities to realize, —what is generally supposed to be the mere creatures of that lady's imagination—the existence of the "Brothers." Other deserving Fellows of our Society have had the same felicity as myself. So long as I live I shall continue to offer my heart-felt homage to the Himalayan Brotherhood, who from their far retreat condescend to watch the progress of this Society, and even the interests of some of its individual Fellows.

S. J. PADSHAH, F.T.S.

We, the undersigned Theosophists, having read in the London *Spiritualist* the review of Mr. Sinnett's book *The Occult World* and the doubts thrown therein upon the actual existence of a Brother of our 1st Section known as Koot Hoomi Lal Singh, with the sole object, as we infer, of supporting the theory of "disembodied Spirits", consider it our duty to protest.

In common with some other Theosophists of Bombay we have had, on several occasions, the honor to see these "Brothers" of our Society's First Section. We have thus been led to know that they represent a class of living, not "disembodied" men or ghosts—as the Spiritualists would insist upon, that they are in possession of the highest virtues and psychic capabilities, and have, as we are assured from the opportunities we have been permitted to enjoy, ever exerted such powers for beneficent purposes, regarding the whole humanity as a Universal Brotherhood, but keeping aloof from the world for reasons best known to themselves.

MARTUNDROW BABAJEE NAGNATH, F.T.S.

BHAVANISHANKAR GANESH MULLAPOORCAR, F.T.S.

TO LIVE IN BAD COUNTRIES, TO ASSOCIATE WITH MEAN people, to partake of bad food, to be coupled with terminants, to obtain idiotic sons, and to have widowed daughters in the family, are the six hellish miseries in this world.—*Oriental Maxim*.

## STONE-SHOWERS.

Following is an interesting letter which we translate from the French "*Revue Spirite*," of March last. It is addressed to that journal by M. A. J. Riko, of the Hague, Holland, a well-known gentleman of great education, whose name is familiar to many people in London and Paris. M. Riko is an esteemed correspondent of ours, and we believe his personal experience in various phenomena has been great.—ED. THEOS.

The stone shower is a remarkable phenomenon which takes place at uncertain intervals in every country, and under every climate. It is frequent in the East.

An official Report coming from Dutch East Indies, and dated 1831, states that one Van Kessinger, then residing at Reanger, had in his own house, situated in Sumadon\* a veritable rain of stones throughout a period of sixteen days. The Governor-General *ad interim*, M. J. C. Baud, ordered an inquest, and a report was made to which, among other signatures, was appended that of Major-General W. Michiels, (then Lieutenant-Colonel), a man of a positive mind, known for his stern probity, and who would never allow himself to be duped. Remaining shut up in a room, near a little girl who seemed to attract the stones, this man recorded their continuous falling near the child whom they never even grazed. His *verbatim* report will be found further on.

From most reliable information this is what happened. Belief in phenomena produced by spirits is widely spread in the Malay Archipelago, and the natives call them *Gendarola*. In the house of a gentleman named Van Kessinger lived a child, the cook's daughter, who kept constantly near her father. On February, the 3rd 1831, the little girl approached Madame Van Kessinger and drew her attention to her *Kabaai* (white native apron) on which there were numerous red spots of *Sirs*. The lady believing the spots were due to a trick of other servants, had the child put on a clean *Kabaai*, but in a few seconds the same spots appeared on it. At the same time, stones of about the size of an egg kept falling perpendicularly, seemingly from nowhere, at the lady's feet. Extremely frightened, she sent immediately a message to the Regent, † Radeen Adi, a man of great probity who became convinced of the reality of the phenomena, but who, notwithstanding all his precautions, and the help of an armed force, was unable to fathom the mystery of the red spots and the cause of the stone-falling.

An Indian priest attempted to exorcise the "spirit." Placing a lamp on the matting, he had hardly squatted himself on it, when upon opening his *Kuran*‡ he received a box on the ears, and both lamp and *Kuran* violently flew in opposite directions. As no hand was visible the priest remained very much perplexed. Madame Van Kessinger having determined to pass the night with the child in the Regent's house, the rain of stones began pouring there harder than ever. The bare presence of the child seemed sufficient to bring it on.

The event having spread abroad and produced a commotion, Colonel Michiels was then officially ordered to investigate the facts, and, if possible, to find out the truth. Causing the house to be cleared of all its inmates, he placed a policeman in every tree around the building; he had the walls and ceiling of the room covered, tent-

like, with white canvass; but, notwithstanding all such precautions, he found that when alone with the little girl, the red spots appeared without any visible cause upon the white linen walls, and that stones, hot and wet, were falling by fives and sixes at very short intervals, becoming visible to the eye that followed them only at a height of five or six feet from the ground. He also saw a fruit called *pápaya* plucked by an invisible hand from a neighbouring tree of that name, and at a great height; the sap running down the trunk from the wound made in it by the violent tearing away of the fruit.\* Sometimes, chairs and glasses were seen moved by an invisible force, and the imprint of a hand was found on the glass of the mirrors. Colonel Michiels, after many days of investigation, made a report of the same which is now in the archives. The Government offered considerable sums to any person who would discover the cause of that mystery, but all its efforts proved useless. The report runs as follows:—

*To His Excellency the Acting Governor-General of the Dutch East Indies.*

On February 4, 1831, on the first day of the Javanese month Naïs Poéassa, as I was returning from an inspection tour, I saw a group of persons assembled around my house. My wife affirmed to me that stones thrown by an invisible power were falling into our room and into the interior gallery. Believing it at first either a hallucination on their part or some wicked trick, I got angry. Entering the house I placed myself in the middle of the gallery and saw at once stones falling perpendicularly, passing, so to say, through the ceiling, the boards and rafters of which are closely and solidly fixed and united, and do not show the smallest crevice. This proved to me that the stones came there from no human hands.

Gathering all the persons of my house and the inmates of the neighbouring abodes together, and placing them under the watch and in charge of the police, on an esplanade open from the four sides, I then shut myself up with closed windows and doors in my house, alone with my wife. The stones poured in still from all sides, until—the phenomenon being well proved to us—we were finally compelled to re-open doors and windows. These stones—some of which weighed nine pounds—were thrown in to the number of one thousand a day, and for a period of sixteen days. My house is built of *djali* wood, very dry and solid; the windows being furnished with a close, wooden lattice, the square openings of which are two inches in diameter. The stone-rain began daily at 5 o'clock A. M., and stopped at 11 P. M., offering that strange peculiarity that it seemed to acquire additional violence in the presence of a little Javanese girl whom it pursued.

I close the report, which outside the simple statement of facts would become too voluminous, but to corroborate which I here give the names of well-known and respectable persons who were all witnesses to the phenomenon, and are ready to verify it under oath should the Government require them to do so.

(Signed.) W. MICHELIS, LIEUT.-COLONEL, AID-DE-CAMP, Ermalinger, late Inspector of Coffee Plantations.

V. Kessinger; J. Van Simiten; etc. etc.

This document is at present in the Royal archives of Holland.

Promoted, General Mr. Michiels spoke rarely of the above experience. In 1877, at an official dinner, when asked to repeat his story, he consented to do so. General Van Gagern having laughed at him, a violent quarrel was the result, and the row ended by Van Gagern offering his excuses and taking back his imprudent and flippant remarks.

Following are facts of the same kind.

In the southern part of Soehapocra (?) near the place of the same name, lived in 1834, a family named Teisseire. The husband was a Frenchman and inspector of a Government indigo manufacturing store. The family was generally liked. In that year, while they were at dinner a shower of stones came upon the table, and the same was

\* Sumarang? The name given must be a misprint. We can find no such place as "Sumadan" on the maps. But there is a province on the north coast of Java and the capital of the former, both called Sumarang; the city being about 250 miles from Batavia.—ED. THEOS.

† We believe the Resident is here meant. Each of the twenty provinces of Java, called Residencies, is governed by an official—often a native—whose title is that of Resident. Or, perhaps, the word Regent is a translation of that of *Raden*, as the petty Javanese chieftains are called in Java "Radens".—ED. THEOS.

‡ In religion the Javanese are Mahomedans, which faith was established by Arab conquerors in the fifteenth century, and has almost entirely destroyed Brahmanism and Buddhism, the ancient religions of the country. It was the Hindus who finding themselves in Java as conquerors and settlers, founded kingdoms on the island and converted the natives to Brahmanism. They can be traced back to the sixth century of our era, but were there far earlier, according to native legends and traditions. Long before the sixth century, the Javanese had acquired a considerable degree of civilisation, their ample literature and language (three-fourths of it being Sanskrit and the rest Malabaric) proving that they got it from India.—ED. THEOS.

\* The Papaw in Malay—*pápaya*. The fruit, of the size of a melon, grows like that of the "Jack-fruit" tree in Ceylon and India, at a considerable height, and in a cluster just at the root of the leaves. The stem being soft and herbaceous, if the fruit is violently torn off instead of being cut off, it leaves a regular wound on the trunk.—ED. THEOS.

repeated for a fortnight in every room of the house; the stones being sometimes replaced by buffalo bones, and once by a whole head of that animal. Once M. Teisseire being out, seated in a chariot dragged by buffaloes, he found himself stoned with pieces of dry earth. As at Sumadani (Samarang?)\* not a creature was near, the stones falling perpendicularly, and never hurting or even touching any one.

The Regent of Soekapoera (?), before he had personally investigated the above-given phenomenon, desiring to pass one night at the house of M. Teisseire, went to bed. As soon as he lay down, the bed was vigorously shaken and finally lifted up entirely from the floor, in the presence of his son and several servants, and under the full glare of several lamps. In this case what is most remarkable is, that after having marked the stones with a cross or some other sign, they were thrown into the torrent of Tjilandoog which passed near the house at a depth of 150 feet; and, in less than a minute, these marked stones were thrown back out of the water, all wet, but bearing the signs that identified them.

The resident Ament tells of a similar case. Finding himself on Government service on a tour in the district of Breanger,† where he was serving as inspector of coffee plantations, he learned that at Bandung ‡, there was a *gendarola* (spirit) then appearing in a small house. He determined to learn the truth about the matter. The haunted cottage was situate opposite the house of the Assistant Resident of Bandung, one Nagel, and was occupied by an old woman, a native from the Sunda islands.

M. Ament, accompanied by the Assistant Resident and the Regent, placed the small building under the watch of the police, inside as well as outside. The old lady was invited to remain outside, and when all was ready the investigators proceeded to the haunted abode by the only road leading to it—a narrow path which brought the visitors to the very door. There was but a single room in the hut. The Sundanese woman led the way, being followed closely by M. Ament, the Assistant Resident, and lastly by the Regent and his suite. On the threshold the Sundanese was caught by invisible hands by her legs, suddenly upset, and dragged around the room. She was shouting for help. Here, too, the room had had its walls and ceiling covered with white sheeting. M. Ament received a large handful of gravel right in his bosom, which upset him to such an extent that so late as in 1870 he was heard to say that nothing could induce him to repeat the experiment. The causes of these doings were never discovered.

Several years later, during the Residency of M. Visscher Van Gaasbeek at Bandung, analogous phenomena again occurred there. The civilized and well-educated Javanese regents, corroborated by the native chiefs, aver that such weird things happen very often in our colonies, but that the Indians are afraid to talk of the matter lest they should be laughed at and ridiculed by sceptical *Niederlanders*.

In 1825 M. Mertins was Governor of the Moluccas Islands. Once, towards evening, as he was at Amboyna, in Fort Victoria, he saw a shower of stones fall. The fort was situated in an open space, and a vast esplanade separated it from the nearest house. It was simply impossible to reach the fort with a stone from any of these buildings. The esplanade was then surrounded by sen-

tries and no one allowed to pass, and the garrison was called to arms inside the fort. But all this did not in the least prevent stones, bits of dry lime &c., from showering among the ranks of soldiers. People saw the projectiles coming from a short distance and not at a very great height from the ground. The phenomenon was repeated upon several occasions, and never was a man touched by one of the stones. All this is to this day a mystery. The news spread widely over the islands, and in 1842, at Banda it was still discussed.

In Europe such showers of stones have been known everywhere. The stone-phenomena of the *Rue des Grès* (in 1849,) and that of the *Rue du Bac* \* (1858) are well remembered in Paris. I will close by giving some particulars about a case which came under my own observation at the Hague—in 1871. In the Van Hogendorp Street, there lived the family of Captain O. E. K. who occupied the second floor of a house in which one of the back rooms confronted other houses of an adjacent street. The family had been there but a few weeks, when, on one afternoon, a stone dropped on the window-sill of the said room. The phenomenon was repeated during several days, generally between two and four p.m. Besides stones, there also fell pieces of bricks, coals, lime, fragments of crockery, and even dung carefully wrapped up in paper. I visited the house in company with a sceptical investigator, a surgeon, Mr. H. G. Becht, and the Captain's wife showed us a heap of rubbish. The room had been absolutely ruined. The mirrors, windows, ornaments, all were in bits and rags. The stones flew with such a force that the window curtains had been all torn into shreds. The missiles coming from a great distance were seen in their flight to fall from far higher than the roofs of the adjoining houses. The police investigated the case for several days with the utmost activity; placed some men from the police force upon every roof—but could discover nothing to explain the cause of it. Stones coming from nowhere, and directing themselves toward the windows of the room, were continually flying before the noses of the policemen, and that was all that could be ascertained.

It would certainly be worth the trouble of trying to find out and accept some definite opinion, as to the nature of the invisible beings who cause such showers of stone to come down. What do they do it for? Is it to amuse themselves? A strange pastime!...For a revenge?...But the uniformity of that phenomenon in various countries forbids such a supposition. Must we believe in other beings (than human spirits) as believed in by the Theosophists? I would like to learn the opinion of your readers upon this subject.

A. J. RIKO.

*The Hague, December 1880.*

*Editor's Note.*—Meanwhile, M. Riko will perhaps permit us a word. The last sentence of his letter proves clearly that even he, a spiritist, is unable to trace such a uniformly senseless, idiotic phenomenon—one that periodically occurs in every part of the world and without the slightest cause for it, as without the least *moral* effect upon those present,—to the agency of disembodied *human spirits*. We well know that, while most of the spiritists will attribute it to the *Esprits malins* (malicious disembodied spirits) the Roman Catholic world and most of the pious Protestants—at least those who may have convinced themselves of the facts—will lay it at the door of the *devil*. Now for argument's sake, and allowing the idea of such creatures as the "malicious human souls" of the spiritist and the "demons" of the Christian theology to exist elsewhere than in imagination, how can both these classes of believers account for the contradictions involved? Here are beings which or who—whether devils, or malicious ex-human imps—are evidently wicked. Their object—if they have any at all—must be to derive cruel pleasure from tormenting mortals? They cannot be less bent upon mischief or more careful of possible

\* Unless the blame for the incorrect rendering of the names of these localities is to be laid at the door of the printers we have to beg M. Riko's pardon for the liberty we take in correcting them. The cases related by him are most incredible for the general reader, though, having witnessed far more extraordinary phenomena personally, we believe in them thoroughly. But the THEOSOPHIST is sent throughout the world. Some persons might read this account in Java, or, finding themselves there, desire to ascertain how far the statements are true. It is absolutely necessary that in every case the names of the localities, where the phenomena took place, and their geographical position, should be rendered as carefully as possible. The Theosophists and Spiritualists, have too many enemies to allow the latter triumphs which might be easily avoided by exercising some little care. And neither of us—Spiritists or Theosophists—can be too careful.—ED. THEOS.

† Prianger or Prayangan must be the correct name.—ED. THEOS.

‡ Bandung is one of the eleven districts which constitute the Prayangan or Prianger rogeney, in the island of Java, of which it is one of the loveliest and most picturesque places.—ED. THEOS.

\* Two streets in Paris. The two cases referred to, were made the object of the strictest investigation by the police, and in the case of that of 1858, the Emperor Napoleon ordered the severest researches, had the house emptied, isolated, and surrounded for nearly a month, but the mystery remained unsolved for ever. In Russia there were several such cases in the last twenty-five years which baffled the police.—ED. THEOS.

results than ordinary mischievous school-boys. Yet we see the stones, or whatever the missiles may be, *carefully avoiding contact* with those present. They fall all around without "even grazing" the little Javanese girl—evidently *the medium* in the case observed by General Michiels. They fall thick among the ranks of the soldiers at "Fort Victoria;" and pass incessantly for several days before the very noses of the police agents at Paris and the Hague, without ever touching, let alone hurting, any one! What does this mean? *Malicious* human spirits, to say nothing of devils, would certainly have no such delicate care for those they were bent upon tormenting. What are they then, these invisible persecutors? Ordinary human "spirits"? In such a case human intelligence would be but a name; a word devoid of meaning as soon as it gets separated from its physical organs. It would become a blind force, a remnant of intellectual energy that was, and we would have to credit every liberated soul with insanity!

Having disposed of the theory of "spirits," "imps" and "devils," on the score of the idiocy and total absence of malevolence in the proceedings, once that the genuineness of the phenomenon is proved, to what else can it be attributed in its *causation* or origin, but to a *blind* though living force: one subjected to an intransgressible law of attraction and repulsion—in its course and *effects*—a law which exact science has yet to discover; for it is one of innumerable correlations due to magnetic conditions which are supplied only when both animal and terrestrial magnetism are present; meanwhile the former has to fight its way step by step for recognition, for science *will not* recognize it in its *psychological* effects,—do what its advocates may. The Spiritualists regard the phenomena of the stone-showers as irregular? We, Theosophists, answer that although their occurrence at a given place may appear to be very irregular, yet from a comparison of those in all parts of the world it might be found, if carefully recorded, that hitherto they have been uniform or nearly so. Perhaps they may be aptly compared with the terrestrial magnetic perturbations called by Science "fitful," and distinctly separated by her, at one time, from that other class she named "periodical"; the "fitful" now being found to recur at as regular periods as the former. The cause of these variations of the magnetic needle is as entirely unknown to physical science as are the phenomena of stone-showers to those who study psychological Science; yet both are closely connected. If we are asked what we mean by the comparison—and indignant may be the question on the part of both, Science and Spiritualism—we will humbly answer that such is the teaching of *Occult Science*. Both classes of our opponents have yet much to learn, and the Spiritualists—to first *unlearn* much in addition. Did our friends the believers in "spirits" ever go to the trouble of first studying "mediumship" and only then turning their attention to the phenomena occurring through the sensitives? We, at least, never heard that such is the case, not even during the most scientific investigations of mediumistic powers that ever took place—Professor Hare's and Mr. Crookes' experiments. And yet, had they done so, they might have found how closely related to and dependent on the variations of terrestrial magnetism are those of the mediumistic or animal magnetic state. Whenever a true medium fails to get phenomena it is immediately attributed by the Spiritualists, and oftener by the "Spirits" themselves to "unfavorable conditions." The latter are lumped together in a single phrase; but never did we hear the real scientific and chief cause for it given: the unfavourable variations of the terrestrial magnetism. The lack of harmony in the "circle" of investigators; various and conflicting magnetisms of the "sitters" are all of secondary importance. The power of a real, strongly *charged* medium\* will always prevail against the animal magnetism which may be adverse to it; but it cannot produce effects unless it received a fresh supply of molecular force, an *impress* from the invisible body of those we call blind "Elementals" or Forces of Nature, and which the Spiritualists in every case regard as the "spirits of the dead." Showers of stones have been known to take place where there was not a living soul—consequently no medium.

\* We hold that a "physical medium," so called, is but an organism more sensitive than most others to the terrestrial electro-magnetic induction. That the powers of a medium for the production of phenomena fluctuate from one hour to another is a fact proven by Mr. Crookes' experiments and, believing though we do in the existence of innumerable other so-called Spiritual Forces besides and quite independent of human spirits, we yet firmly maintain that *physical* mediums have very little, if anything, to do with the latter. Their powers are purely physical and conditional; i. e. these powers depend almost entirely on the degree of receptivity, and chance polarization of the body of the medium by the electro-magnetic and atmospheric currents. Purely psychological manifestations are quite a different thing.—ED. THEOS.

The medium charged by the atmospheric legion of "correlations" (we prefer calling them by the new scientific term) will attract stones within the periphery of his force, but will at the same time repel them, the polaric condition of his body preventing the missiles from touching it. And its own molecular condition will temporarily induct with its properties all the other human and even non-sensitive bodies around it. Sometimes there may be an exception to the rule produced by some chance condition.

This explanatory postscript may be closed with the remark to M. Riko that we do not regard the Elementals of the Kabalists as properly "beings." They are the active Forces and correlations of Fire, Water, Earth and Air, and their shape is like the hues of the chameleon which has no permanent colour of its own. Through the interplanetary and interstellar spaces, the vision of almost every *clairvoyant* can reach. But it is only the trained eye of the proficient in Eastern Occultism, that can fix the fitting shadows and give them a shape and a name.

### THE BIBLE REVISION.

According to statements, unofficial but apparently authentic, the Revisers of the New Testament have made alterations which, the *Pall Mall Gazette* says, will excite some consternation and not a little regret among all those who are familiar with the Authorized Version. In the Lord's Prayer, the concluding petition, "Deliver us from Evil" is changed into "Deliver us from the *Evil* one"—a sentence which forces the person praying into either believing in a personal Devil, as in the good days of old, or ceasing to be a Christian at all. Half-a-dozen of the most familiar texts in the New Testament have disappeared altogether. The question "What shall it profit a man if he shall gain the whole world and lose his own soul?" is metamorphosed into "What doth it profit a man to gain the whole world and lose *his own life*?"—a change which makes all the difference in the world. "Hades" is substituted for "hell" in two well-known passages. The inscription on the altar "to the Unknown God" will read "to an Unknown God." "It is beyond our present purpose" says the *Gazette*—"to discuss this text at length. The famous passage of the 'Three witnesses' disappears. The last twelve verses in St. Mark and the story of the woman taken in adultery in St. John are *obelized*. The much-controverted 'God was manifest in the flesh' (1. Tim. III. 16) is now substituted for 'He who was manifested in the flesh.' The change has but little of the significance which it would have had for controversialists of thirty years ago. Whatever the orthodox theologians may still hold, their Unitarian opponents have ceased, for the most part, to build their argument on texts, not holding as final the dictum even of an Apostle, however accurately ascertained and interpreted."

It is evident that, notwithstanding the feigned air of indifference assumed by various secular papers the revision has struck into the very heart of the Christian belief. By cutting out the passage of the "Three Witnesses" it deals a mortal blow to the Trinity; and, by taking out from verse 9 to verse 20 in Chapter XVI. *Mark*, it sweeps away some of the most vital proofs that the Missionaries love so much to triumphantly point out to the unbelievers. The reader has but to glance over them to see how important they are.

"Verse 9—Now, when Jesus was risen early, the first day of the week, he appeared first to Mary Magdalene &c."

None of the other three Evangelists mentioning this fact, there disappears from the list of witnesses the first and most important of all—Mary Magdalene who is alleged to have seen the identical person of Jesus and conversed with him immediately upon his resurrection and on the very spot where he had been buried. Matthew, Luke, and John inform us, already on *second-hand evidence* that the corpse had disappeared from the sepulchre. In Matthew it is stated that the "two" Maries were *told* that Jesus had risen, by *one* angel whose "counte-



nance was like lightning," (XXVIII 1-6). In *Luke*, (XXIV. 1-8) one angel is transformed into two "men in shining garments" who ask the women, "why seek ye the living among the dead." And in *John*, Mary Magdalene who comes once more *alone*, finds neither the corpse, nor does she see two or even *one* man or angel, but runs to Simon Peter and brings him back to the sepulchre wherein he finds and sees naught but "linen clothes" and napkins.

Evidently these three discrepancies had been noticed by the enemies of the new sect from the first ages of Christianity, and sought to be remedied by the introduction of an *eye-witness* to the Resurrection. It was a clumsy forgery and was detected long before the present Revision. To enforce the proof, Jesus is made in *Mark* to appear bodily "unto two other" disciples and then "unto the eleven" collectively.

In verse 15, Christ is made to say to his disciples:—

"Go ye into *all the world*, and preach the Gospel to every creature," which is a direct contradiction to his distinct command in *Matthew* not to go "in the way of the Gentiles" or "into any city of the Samaritans" but to "go rather to the lost sheep of the house of Israel," (*Matth* X. 5-6). Verse 16 with its awful sentence,

"He that believeth and is baptised shall be saved; but he that believeth not shall be damned,"

disappears under the merciless pen of the Revisers, and henceforth "Salvation" and "Damnation" with their fiendish conditional clauses rest on the soap-bubble of patriotic and theological fancy.

Verses 17 and 18 fared no better at the hands of the learned critics.

"17. And those signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues;

18. They shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

These two verses were especially compromising for Christianity, and the Revisers did wisely, according to the *Pall Mall Gazette*, to eject them from the Bible, since, the accepted version—"the *Textus Receptus*—could no longer hold its ground." In India, as in Ceylon, of Missionaries who "believe" and are "baptized" we have in abundance, and the cobras are still more plentiful. But no one ever saw a *patri*, however firm in his faith, stop to show the power of *true* faith upon one of those reptiles; nor would he be likely to partake of the contents of a cup with communion wine in it, were his faith put to a test by adding to it some prussic acid. Therefore, have the Revisers done well to get rid of words which always looked as a vain and bombastic pretence, which no priest or person has hitherto justified.

Notwithstanding the universally-known work of that Revision, and its widely-spread news, there are actually several missionaries in Ceylon, and in one case a high official of the Protestant Church at Bombay who flatly denied the fact, only last year. Not only was not there one word which would be allowed to be eliminated from the Scriptures they said, but the news itself of the Revision was but "false news"—a snare laid out to perplex the native convert by the enemy.

The "false news" became a reality though. The work of the Revisers is completed and achieved as fairly as the difficult position under which they laboured would permit them. Notwithstanding every protest to the contrary—"a practically new text has been used by the Revisers". Summing up its impression of the whole, the *Pall Mall Gazette* expresses a belief "that a difficult task has been performed with tact and judgment. To question the criticism of the scholarship of a body which presents itself with so commanding a reputation as the Company of New Testament Revisers would be presumptuous in the extreme. But any one who is familiar with the Authorized Version can form an opinion of the general effect of the revision. That which we have formed is this, that very great improvement, if we can

hardly say the maximum of improvement, had been effected with as little disturbance as could be hoped. We lose, indeed, something. This could not but happen. We should have felt it if but half-a-dozen words had been changed of that which has so grown into our lives.".....

And if so, we can hardly detect any other but a false note in the concluding sentence of the article whose author *would have* us believe that "the New Testament to which we have been accustomed from our childhood still remains to us in its integrity."

That it is not so is sufficiently proved by the passionate outcry of some of the clergy, prominent among whom is Archdeacon Denison, who publicly expressed his opinion that the Revised Version of the New Testament was "an abomination in the sight of God." There was a time in Protestant Christendom when the infallibility of the Bible was substituted and accepted with as much blind subservience as the infallibility of the Pope. It was then a sacred volume, and its testimony so unimpeachable that to question it became the one "unpardonable sin." These days are gone—never to return again, for the swaddling clothes of the infancy of Western civilization are cast off, and blind faith can henceforth satisfy but little children and savages. To affirm that the original doctrine as to the genuine inspiration of the authors and the divine revelation of the Bible has not entirely exploded, would now prove as ungrateful a task as that of once more rejecting Galileo's system in order to return to that of the unknown author of Joshua.

## THE MOTHER-LAND OF NATIONS.

BY MIRZA MOORAD ALEE BEG, F.T.S.

Civilization means Dessication. I have little doubt that many people will be found to contradict me, and will bring up in array against me as "blooming like gardens" sundry countries, the peculiar circumstances of which make them *apparent* exceptions to the rule.\* But a true rule has no exception. The Laws of Nature are immutable and of universal application—and are only modified by the action of other Laws. I appeal, therefore, to the general *ensemble* of the facts exhibited by History—not to particular isolated cases here and there. The Great Mesopotamian plains upon which the Khamite and Shemitic races organised those mighty Empires which have transmitted their civilization through Phœnikian, Greek, Roman, and Arab, to Paris, London, and New York, and which have consequently till lately been regarded by the science of which they were the parents as the *oldest* and, indeed, *only* seats of ancient culture, have long lain bare and almost desolate. It is true they are not wholly so, for the great stream—arteries of the Tigris, the Euphrates, and the Khabor still sweep down from the icy summits and the yet wooded savage gorges of Armenia and Khoordistan, and the land too has had a great Sabbath, a holy day, a local "Nirvana" from the strain of civilization. But still there is a vast difference from the days when, as the Assyrian sculptures and records unmistakably prove, the country was intersected by canals, and the minor tributaries of the great rivers, and vegetation, natural and artificial, covered the bare prairies where now the traveller standing on the mound marking a building can search the horizon, miles around, in vain for a tree. That was the true foundation of the magnificence which was to depart, and when on the slabs of Kooyunjik and Nimrod we see the soldiers of Sargon or Assarbanpal hewing down the trees of Karkemish or Kar-Dunyas, we in effect see them in the act of laying the axe to the roots of their own

\* England, for instance, one of the *Latest Civilised* of European lands and one peculiarly favoured by her Physical conditions as well as the extraordinary amount of Artificial Scientific aid which has been given to her soil for the last two centuries. Or Egypt, the surface soil of which is annually renewed by the manure from the Barbarous wilds of Central Asia.

empire. Then followed the exhaustion and the transmission of the wave of knowledge, which is Power, away to the green fastnesses of Iran and Media and the umbrageous shades of hilly Hellas where Pan yet sported with the Satyrs and Endymion still courted Selene on the woody slopes of Latmos. But Hellas herself was doomed to the same fate—the Exhaustion of Civilization overtook her sooner *because she was small*, and after a brief but brilliant outburst of Life from the hitherto comparatively barbarous regions of Makedonia, she was permanently reduced to her present condition. The vales of Arkadia are bare—the fountains of Helicon dry. So too Palestine—that land which Christians especially regard as the source of the Only True Light. Whatever may be the real value of that Light, which, it is hardly necessary to say, the author does not admit as either the Only, the most Ancient, or the most Pure and Brilliant—yet it is an historical fact that in giving it, the *physical basis* which was literally its Fuel, was burnt out—like a mother it has been exhausted by the production of its offspring. As a simple matter of fact it is no longer a “land flowing with milk and honey.” The vines and the olives and the fig-trees so abundant of old are conspicuous by their rarity and the “cedars of Lebanon” have diminished in number till the few miserable, stunted survivors are deemed worthy of having their individual portraits inserted as curious specimens in the books of pious travellers. Spain too, which once upon a time acted as leader of the world, exerting an influence *greater than the physical basis of her energy* could long sustain, succumbed to the Immutable Laws, and the evidence, unmistakable to initiated eyes is stamped upon the arid plateaux and bare sierras where in the times of Hannibal and Scipio men hunted the wild bull and the lion under the shades of vast Primeval forests. In America is it not suggestive that the dry naked deserts of the Gila and of Arizona should be precisely those where the evidence of cities plainly abandoned in comparatively recent times indicates that they were the latest “used up” prior to the departure of the exhausting civilization for Anahuac and Yucatan? And lastly, even in our own times, do not some of the physical conditions of what we are accustomed to think of as the “young and rising” United States territory fully bear out the great fact to which I have called attention? Indeed, owing to what may be described as the abnormal acceleration of the conditions—of the *striking* character of a collision between a Civilization armed with the accumulated lore of hundreds of centuries and from thousands of unknown sources, with a gigantic Nature blooming and vigorous from ages of comparative Rest, the phenomena of Exhaustion are being more visibly displayed than ever before in history within so short a period. It is as if owing to an extraordinary vitality we could see a child or a tree growing. The Americans are proud of their tremendous achievements and justly so. The Energy they have developed in every Manifestation of Knowledge and Power is astonishing, and will in the near future still further astonish the world. None can more admire and sympathise with their greatness than the author of this. But for all that they, no more than anything else in the Universe, can hope to escape the Great Law that from Nothing nothing comes, and all the exuberance and the splendour of their Nation-Life must be at the expense of the Physical Basis of their greatness. In spite of various agencies which *work for them* in mitigation of the Inevitable, the signs of what I mean are plainly visible. Have we not seen, especially in the South and East (*the earliest civilized parts*) land which was “virgin” two centuries ago abandoned as “unproductive” and the occupants moving “West”? Does not the Government already show its anxiety about the destruction of Timber by appointing Committees to investigate the matter? Look at the cry for more careful cultivation “on European principles” to be seen in American scientific and agricultural publications. Observe in the same the constant demands and suggestions for “recuperating” the fields by foreign or artificial manures &c. And this in places where, eighty years ago the

hunter and the Indian trudged through vegetable *debris* above their moccasin fringes. Above all, the condition of “the poor” in the great cities of the “Eastern States” appears to be already assimilating itself in some degree to that of the same class in Europe, for the same cries are being heard—the same complaints finding tongue. And the poets—the true “seers”—now as ever able to intimately obtain a dim Phantasm of the True without the Exoteric Labor of the Scientist or the Esoteric Agony of the Occultist—have already in their own partial, romantic way sketched out the situation. I suppose some of my readers may have read the beautiful and prophetic lament of the expelled Red Indian in William Cullen Bryant:—

“Before these woods were shorn and tilled  
Full to the brim our rivers ran

\* \* \* \* \*

The land our Sires were slain to get  
Shall be a barren desert yet.”

That time is probably far distant, but come it will, as assuredly as it has to other lands. Nor is this the only example of the same historical and Natural Necessity. It has come to Persia. It is coming every day nearer to India, and the efforts of the English who have a vague and undefined presentiment of its approach, only accelerate it by their ignorance of its true *rationale*. Partially it came there long ago, in the days when the successors of Rama had finally conquered the “great forest of Dhunduk,” and it was the real cause of that “relapse from ancient glory and magnificence” which Aryan patriots are now so loud in lamenting, which proselytizing Missionaries are always attributing to the “degradation of Caste and Idolatry,” and which sometimes is fortunate enough to be honoured with the maudlin sympathy of statesmen who are both in darkness as to its real cause and even, if they knew, would be alike *unwilling* and *powerless* to apply the fitting remedies. The real truth which all of the above three overlook, is that ages ago India was over-civilized, and has been paying the price of it ever since. The so-called era of barbarism *was a period of national sleep*—a renovating rest, and the advent of the English has occasioned a premature awakening. Much of this applies also to Italy, between which country and India other remarkable analogies exist, but Italy is in all respects still essentially younger than India. Her “civilization” began later, lasted a shorter period, and the “rest” allowed her from the days of Odoacer to our own was longer in comparison. Still it can be plainly seen that she too is feeling the strain to which, in common with almost every country in the world now, she is being subjected. Alone on the earth, Africa and Russia, and parts of South America still present the potentialities of a developing juvenility.

I do not wish the reader to imagine that I attribute the decline of every country in the universe to the single mechanical fact of cutting down the forests. I use this proceeding in the light of the first stage in the commencement of what we call “civilization,” as the outward and visible sign of that exhaustion of the physical resources of a country, or for that matter, a world, which civilization necessarily entails, and as the earnest of the funeral close which *for the time* finishes a country’s career, when the mouldering heaps of the dead cities stand naked in the midst of their cheerless horizons, with the dry wind of the desert sweeping unchecked over the lifeless expanse. That is emphatically the last stage in the history of a land as “clearing the forest” is the first. Between them lie the complicated phenomena of National Life—the life, which, like that of an individual, kills itself.

But if this is the case with the countries to which we have referred, what must it be with that country which as the cradle of the earliest civilizations of which we are aware, may be accounted in this sense, the oldest? And which is the oldest? asks the reader. *Naturally*, of course, *none* can be older than the others, and if we adopt as the standard the vague idea of “cradle of the human race” our search would be almost equally in vain, for by

no means which would carry conviction to the ordinary reader, could we disentangle the inextricable web of science, tradition, creed, legend and metaphor which in various ways record the history of the various countries in which the intelligence we think of as "human" was first manifested. Civilization, so called, began independently and at sundry widely-separated times and places—at not one, but a thousand. But of these, in the eternal "struggle for life," few survived and these, themselves crossed and modified by the defunct ones, again battled and blended among themselves whenever they came in contact until a yet more diminished number remained, the confluence of which has produced the broad stream of our modern culture. Tracing back then the elements which make up the sum-total of modern enlightenment, we find that with the exception of the late Shemite and Aryan discoveries of antiquarians, and the general and yet unappreciated results of intercourse with the East—the current of European knowledge comes from three principal sources—(1) Rome, (2) the Goths,\* (3) the Arabs (through Spain, Italy and the Crusades). Europe was the direct heir of the Romans who inherited the culture of the Greeks, the Egyptians, the Etruscans, the Jews. The Goths were the inheritors of pure Aryan lore, modified by climate. The Arabs, pure Shemite, inherited the old culture of that race, also that of the Greeks and to a less extent that of the Jews. The Greeks drew their knowledge from Egypt, Phenikia, Assyria, and from the old Pelasgic nations of Asia Minor. The Egyptians alone, so far, can be credited with something like an indigenous civilization. The Etruscans, believed to be identical with the Khita or Hittites, almost certainly borrowed from the Phenikians, the Egyptians, latterly from the Greeks—perhaps from the early Jews. The Jews originally derived from the primitive Shemite stock whose learning and traditions formed the basis of their system confessedly borrowed successively from the Khamite Chaldeans, from the Egyptians, from the Hittites and Cannanites, from the Assyrians and Arabs. Thus we find the principal stocks, so to speak, of our "nineteenth century Science" reduced to—1. The Aryan, inherited through Teuton, Kelt, Greek, Roman and Indian. 2. The Egyptian through the Greek, the Roman and the Jew. 3. The Khamitic Chaldean—through the Assyrian, the Greek, and the Jew. 4. The Shemitic through the Jew, the Assyrian and the Arab, the Phenikian, the Etruscan, and the Roman. 5. The Autochthonic systems, the very name and records of which have died out, and of the races originating of which, except a few remnants, who like the Basques and the Lapps are believed to represent them, no traces remain. The problem, therefore, is to discriminate between the claims to antiquity and discover the relation, if any, between these. It would, of course, be impossible in this place to contest disputed points or discuss the minutiae of archaeology. All that can be done is to give in plain words and round numbers what the means at my disposal cause me to believe as the most correct result. Egyptian antiquities give a pretty certain light to about 4000 or 5000 B. C.—the probabilities of legend and inference more than double this—say 12000 B. C. The Khamitic races of Chaldea by the monuments only obtain an antiquity of about 3000 B. C., but a vast sequence of tradition and deduction extends behind that indicating a lapse of time equal, if not greater, than we have noticed with reference to Egypt. Of the Shemites we have less definite historical information—their earliest manifestation (in Assyria) occurs about the year 2000 B. C., but their legendary lore, the structure of their religions and their languages and other faint indications of the past, point to a vast antiquity in Arabia, Phenikia, and Syria. Of the Autochthonic races the early history must be still more remote and wonderful, as the heyday of their development lies further back than that of the historic stocks, but owing to the comparatively slight influence they exert with reference to our own culture they may be passed over here.

\* Used as a generic term for the Northern barbarians.

We have now, however, to study the history of the remaining race from which civilization comes down—that is to say, the Aryans. This first makes its appearance in what is called "Authentic History" about 1000 B. C. when the Kelto-Pelasgic branches of it in Europe, the Iranian branches in Persia, and the Indian branch in Hindustan, are first brought under the cognizance of the European annalists. I say in what is called authentic history, for up to a few years ago, that was considered to commence with Herodotus, and all the records of the Orient were utterly ignored. But though perhaps Eastern history before that time may not admit of such a precise fixing of dates as is possible with chronicles subsequent to the rise of the Hellenic writers, it is utterly misleading to contend that because they are not couched in the same form and spirit as Greek literature of the same class, they are totally unable to point out great masses of real historic facts in due sequence and with some approximation to the real dates. Of course, the further back we go the more uncertain the *exact* chronology of all lands must appear to ordinary eyes. In viewing a landscape the difficulty of judging the *relative* and *actual* distance of objects increases in a geometrical ratio to the latter, but for all that, there are the chief objects, and the perception of them is of use. Following the rule laid down before not to enter into minutiae, or discuss disputed points, the following dates in the history of the Aryas present themselves as rough approximations to truth:—

Mahābhārata	... ..	...2000 B. C.
Rāmāyana (Colonization of South India)	... ..	...4000 B. C.
Entry of Aryans into India	... ..	...5000 B. C.
Separations of the Iranians	... ..	...8000 B. C.
Separation of the North-going Aryans	... ..	...9000 B. C.

Immediately, however, this is admitted, we come in contact with two great facts. The first is that the commencement of the Glacial Period of Geologists is unmistakably recorded in the II. Fargard of the Vendidad. It has been supposed that the passage in question referred to ordinary annual winters, or to floods, but I defy any one to read the translation as given by Darmstetter and maintain that the actual words admit of such a construction if viewed with impartial eyes. The very means used by mankind to endeavour to mitigate, as far as possible, the *advancing* horror, are shown, and Yima-Kshaeta evidently derives his principal glory for his wisdom in organizing these. It is very apparent that this account must have either been recorded, while the recollection of the Glacial Period was yet fresh, or derived from the annals of some other race which *possessed* written history stretching back to those times. Now Scientists place the last Glacial Period some 90,000 or 100,000 years ago! The second fact, to which we shall have to draw the reader's attention, is the Hindu traditional "Churning of the Sea." But we must first go a little back.

(To be continued.)

### SACRED INDIAN TREES.

BY THE HON. RAO BAHADUR GOPALRAO HURREE  
DESHMUKH,

*Vice-President of the Theosophical Society.*

In continuation of a recent article in these pages on the longevity of trees, I beg to state that there are many trees in India which are celebrated not only for their longevity, but for their perpetual regeneration. The first species to be noticed is "Vad" tree. It is sacred to Brahmans as well as to Jains. Many ceremonies are performed under this tree. It is considered a symbol of the destruction and regeneration of the worlds. Brahman women worship it on the Ashad\* Poornima† called "Vad Savitree" day. Sadhoos and Yatis of Jains are initiated under this tree. The great Buddha is said to have held his sessions or "sung" under this tree. At Buddha Gaya,

\* The fourth month of the Hindu Shalivahan year.

† The day of the full-moon.



there is a tree which is said to be identical with the one under which Buddha sat and taught his doctrines. There are Vad trees at Gaya and Prayag (Allahabad). They are called "Akshaya" Vad or never-dying Vad trees. These are held in great veneration. Under the Vad tree at Gaya a Shraddha\* is performed by every pilgrim who visits the place. There is a Vad tree on the river Narmada about twelve miles from the city of Broach. It is called Kabir Vad. It is situated on an island created by the river. Much of this tree has been destroyed by floods of the river, but still a very large body remains on the spot. Another tree of this kind is situated in the limits of the village of Mhusva, near Mahableshwar. It is about fifteen miles from the town of Wai on the Krishna. It occupies three acres of the land and is called "Mhusvacha Vad." It is said to be 2000 years old. The age of Kabir Vad is said to be greater than that of the Mhusva Vad. There is a third tree between Ahmedabad and Dakore. It is called Bhootia Vad from the supposition of evil spirits living under its shadow. The practical use of the leaves of this tree is to make *patravals* or dinner-plates. They are extensively used for this purpose. God is said to have rested on this tree at the time of the Deluge.

The tree which is next to be noticed is Pimpal tree which is called in Sanskrit "Ashwath." It is called Brahman among trees, and as such the ceremony of "Upanayana"† is performed for this tree. It is very sacred and must not be felled and used for firewood. It is burnt only in sacrificial fires. Small platforms of stones are built under the tree that people may rest under its shadow. These platforms of masonry are called "Par." Shree Krishnā in the tenth chapter of Gita says that this tree is "Vibhooti" or likeness of God among the trees of the earth. In the same work in the fifteenth chapter it is compared to the world having its roots upwards and branches downwards. It is worshipped on many occasions.

The third species of trees is Rayan. These trees are abundant in Gujarat. Some of these trees are 2000 years old. They produce a berry which is also called Rayan or Khirnu in the Deccan. They are sold, and eaten ripe and dry, and are very sweet. These trees are not sacred. They grow very slowly and fructify after fifty years.

The other trees which are long-lived in India are Bamboo, Mango and Pimpran. Some of these are 500 years old. The tradition says that they live to the age of 1000 years.

Indian forests contain many large and useful trees which supply timber for building houses, but as forests are periodically cut down, their age cannot be ascertained.

### THE BENI ELOHIM.

The author of the excellent paper under this heading makes enquiry in regard to the *Book of Enoch*, and I have much pleasure in sending him the following particulars, which you can either print or hand to him at your own option. The title of the English translation is as follows:—The Book of Enoch the Prophet: "an apocryphal production, supposed for ages to have been lost; but discovered at the close of the last century in Abyssinia; now first translated from an Ethiopic manuscript in the Bodleian Library by Richard Lawrence, LL.D., Archbishop of Cashel, late Professor of Hebrew in the University of Oxford. Third Edition, Revised and Enlarged. Oxford, Printed by S. Collingwood, Printer to the University, for John Henry Parker. Sold also by J. G. and V. Rivington, London. MDCCCXXXVIII."

In the first chapter, Enoch declares his converse with the Holy and Mighty One, the God of the World. It is a work compiled by a believer in the ancient judicial astrology of Babylon, as proved by chapter 3, for the heavenly luminaries transgress not the commands which they have received.

Chapter VII., section II., is the part required by your correspondent, and, therefore, I will give him the entire chapter.

1. It happened after the sons of men had multiplied in those days, that daughters were born to them, elegant and beautiful.

2. And when the angels, the sons of heaven, beheld them, they became enamoured of them, saying to each other—come let us select for ourselves wives from the progeny of men, and let us beget children.

3. Then their leader Samyaza said to them: I fear that you may perhaps be indisposed to the performance of this enterprize.

4. And that I alone shall suffer for so grievous a crime.

5. But they answered him and said: We all swear,

6. And bind ourselves by mutual execrations, that we will not change our intention, but execute our projected undertaking.

7. Then they swore altogether, and all bound themselves by mutual execrations. Their whole number was two hundred, who descended upon Ardis, which is the top of Mount Armon.

8. That mountain, therefore, was called Armon, because they had sworn upon it, and bound themselves by mutual execrations.

9. These are the names of their chiefs:—Samyaza who was their leader, Urakabameel, Akibeel, Tamiel, Ramuel, Danel, Azkeel, Sarakuyal, Asael, Armers, Batraal, Anane, Zavebe, Samsaveel, Ertael, Turel, Yomyael, Arazyal. These were the prefects of the two hundred angels, and the remainder were all with them.

10. Then they took wives, each choosing for himself; whom they began to approach, and with whom they co-habited; teaching them sorcery, incantations, and the dividing of roots and trees.

11. And the women conceiving brought forth giants,

12. Whose stature was three hundred cubits. These devoured all which the labour of men produced; until it became impossible to feed them.

13. When they turned themselves against men, in order to devour them;

14. And began to injure birds, beasts, reptiles and fishes, to eat their flesh one after another, and to drink their blood.

15. Then the earth reproved the unrighteous.

### CHAPTER VIII.

1. Moreover Azazyel taught men to make swords, knives, shields, breastplates, the fabrication of mirrors (made them see what was behind them), and the workmanship of bracelets and ornaments, the use of paint, the beautifying of the eyebrows, the use of stones of every valuable and select kind, and of all sorts of dyes, so that the world became altered.

2. Impiety increased; fornication multiplied; and they transgressed and corrupted all their ways.

3. Amazarak taught all the sorcers and dividers of roots;

4. Armers taught the solution of sorcery.

5. Barkayal taught the observers of the stars;

6. Akibeel taught signs;

7. Tamiel taught astronomy;

8. And Asardael taught the motion of the Moon.

9. And men, being destroyed, cried out; and their voice reached to heaven.

CHAPTER IX., informs us that Michael, and Gabriel, Raphael, Suryal and Uriel, beholding this, appealed for justice to the Lord of Lords, God of Gods, King of Kings, against these erring angels, or "Watchers" as they are termed. The Most High, the Great and Holy One, sent Arsayalalzur to Enoch with instructions to conceal himself for instruction. Raphael was ordered to bind Azazyel as the author of these crimes, and to cast him into the desert which is in Dudael. Extraordinary as are the

\* The religious rites performed in honour of the dead.

† The sacred thread-ceremony.

statements of this book, it is not without sublimity. CHAPTER XIV., says,

10. They elevated me aloft to heaven. I proceeded until I arrived at a wall built with stones of crystal. A vibrating flame surrounded it, which began to strike me with terror.

11. Into this vibrating flame I entered;

12. And drew nigh to a spacious habitation built with crystal. Its walls too as well as pavement, were formed with stones of crystal, and crystal likewise was the ground. Its roof had the appearance of agitated stars and flashes of lightning; and among them were cherubim of fire in a stormy sky. A flame burned around its walls and its portal blazed with fire. When I entered into this dwelling it was hot as fire and cold as ice. No trace of delight or of light was there. Terror overwhelmed me, and a fearful shaking seized me.

21. One great in glory sat upon it;

22. Whose robe was brighter than the Sun, and whiter than snow.

23. No angel was capable of penetrating to view the face of Him, the Glorious and the Effulgent; nor could any mortal behold Him. A fire was flaming around Him.

He then addresses Enoch and gives him a mission to address the watchers.

CHAPTER XV. 3. You being spiritual, holy, and possessing a life which is eternal, have polluted yourselves with women; have begotten in carnal blood; have lusted in the blood of men; and have done as those who are flesh and blood do.

7. Therefore, I made not wives for you, because being spiritual your dwelling is in heaven.

8. Now the giants who have been born of spirit and of flesh, shall be called upon earth evil spirits, and on earth shall be their habitation. Evil spirits shall proceed from their flesh, because they were created from above; from the holy watchers was their beginning and primary foundation. Evil spirits shall they be upon earth, and the spirits of the wicked shall they be called. The habitation of the spirits of heaven shall be in heaven, but upon earth shall be the habitation of terrestrial spirits, who are born on earth.

After this, Enoch was shown all the secrets of heaven and paradise, and was instructed as to the deluge.

In Chapter LXVIII. is a repetition of the names of the unholy watchers, and of the sins in which they had instructed mankind.

Possibly we may yet find the basis of the legend of the *Book of Enoch* in the arrow-headed inscriptions of Babylonia, the account is only a more detailed version of that fall from true religion which is symbolised in the myth, in the Book of Genesis, of the Serpent Tempter of woman to the knowledge of good and evil. Samyaza, or Azazyel, is that great serpent the devil, and Eve a type of the two hundred women of flesh and blood who took them husbands of the Beni Elohim. The same identical commerce was claimed by the European Rosicrucians of the seventeenth century, as set forth in the book written under the name of Count de Gablis.

JOHN YARKER.

Manchester, May 26, 1881.

### SPOTLESS MURDERERS.

Some time ago we noted the cheering fact (for murderers) that George Nairns, a drunken beast who killed a poor Hindu at Calcutta, and subsequently was "converted" in prison was "safe in the arms of Jesus"—if the *padri* who attended at his burial is to be believed. Other blessed rescues of these erring sheep claim a moment's attention from all who are restrained from murder only by the fear of punishment after death. The latest

instance comes from America. A married woman plots with a brutal paramour to kill her husband so that they may freely indulge in their filthy desires. Under circumstances of ferocity the deed is done, and the wife helps the lover to hang the corpse by the neck to a beam to give the impression that the poor man had committed suicide. They are, however, detected, tried, convicted and executed. Both leave written confessions. The man says:—

"Friends, I feel that I am going home. Lord, for Jesus' sake, take my soul to Thee in heaven, where my dear wife is. Lord, have mercy on me. If I had read the Bible as much, before I came here, as I have since, I would not be here. I advise all persons, especially young persons, to read the Bible."

The advice is good. There is no such comforting book as the Bible for murderers. Moses killed an Egyptian, David killed the husband of Bathsheba whom he wanted for a mistress, and Jehovah expressly ordered murder by wholesale of peoples guilty only of defending their country, and had their virgin daughters turned over to the Jewish army to what they pleased with. The woman assassin was also blessed. She said:

"I die in the assurance of peace with God and the knowledge of sins forgiven."

So everything turned out just as it should, except—except that the law was not quite as forgiving as the Lord, and the repentant converts were hung. The saints in heaven are welcome to their new friends.

### ANTIQUITY OF THE VEDAS.

BY KRISHNA SHASTRI GODBOLE.\*

#### INTRODUCTION.

The subject I intend to write upon is a difficult one. Our old learned men who have received no English education, believe the Vedas to be *anādi* or without a beginning. In order to ascertain their age, the Vedas must be studied critically, and in the spirit of old Aryan thought. I know nothing of them, or of the Brahmans, and hence am not in a position to establish their antiquity by direct evidence.

After preparing with satisfactory results, Christian, Muhammadan, and Jewish sheet calendars, embracing about a century, I was naturally desirous to prepare a similar one for the Hindus. But here the *Kshaya* and *Vridhhi tithis* or days reckoned twice over or dropped, and added, made the task difficult, and my success but partial. Remembering that the present mode of preparing our calendars is an artificial one, and hence more complicated than the one used in days of old, I began studying *Jyotisha*, one of the Vedāngas or post-Vaidik works, and found that the calendar used anciently contained only the first two of the "*Pancha-angas*" or five parts, "*tithis*," "*nakshatras*," "*week-days*," "*yogas*," and "*karanas*" given in present calendars, and that the Zodiac was not then divided into twelve equal parts called signs or "*rāshis*." Thus was it that the study of *Jyotisha* and a few other ancient works enabled me to form an idea of the antiquity of the Vedas by indirect evidence. It is that evidence I now offer the readers and the Western men of Science.

#### PRESUMED ANTIQUITY OF THE VEDAS.

##### *On the Evidence of old Vaidik Works.*

1. How old are the Vedas, is a question to which European scholars have of late paid much attention. They have, indeed, done a great deal in this direction. They have ransacked our works, ancient and modern, from the days of the Vedas to those of the Purāṇas. They have also translated and published some of them. But differing in habits, thought, and creed from those who composed and commented upon these works, the scholars very naturally

\* Author of "Observations on the Sindhi Language," "A New Marathi Grammar," "Sindhi Arithmetic," "Astronomy," "Grahalaḡhava," "Geometry," &c., &c.

experienced great difficulty in thoroughly understanding them. There are, moreover, certain Sanskrit works, neither the originals nor correct copies of which, have yet been found. Such are some of the obstacles thrown in the way of foreign scholarship in settling the age of the Vedas, the most ancient and valuable of gems in the old Aryan lore. Western perseverance and further research will, no doubt, in course of time, give a more satisfactory solution of this long-considered and yet unsettled question. The following brief attempt in this direction will, it is hoped, be, at least, of some use to the Orientalists engaged in the above research, especially to those bent upon the discovery of archaic science and literature of Āryāvartta, a land to which, so to speak, the whole of the old Western world is directly or indirectly indebted for its civilization, arts, and sciences.

#### SANSKRIT—THE OLDEST LANGUAGE.

2. The Vedas are truly and rightly considered as the most ancient work of the Aryas, now called Hindûs from the river Sindhu or Indus. The Sanskrit language in which the Vedas are written, has poured new life and strength into the Science of Language or Comparative Grammar. Before Sanskrit was discovered and studied by the learned men of Europe, Philology was but a name, and would have remained in its infancy and tentative stage but for that discovery.

The Rev. Mr. Clark in his Comparative Grammar, 1862, speaks of Sanskrit in the following manner :—

“No linguist, however, appeared for centuries to carry out this idea (*i. e.*, the comparing of the properties of many tongues, both learned and vulgar). Little was done until the discovery and study of Sanskrit literature gave the impulse and supplied the materials for those works upon the subject which appeared in Germany during the last thirty years.” (See the Preface, page 5.)

“In considering the *seven classes*, we begin with the most easterly, and that which also has the most ancient literature, *i. e.*, the Sanskrit. It is a language which, though possessing voluminous and valuable works in prose and verse, has but recently become known to Europe. The Science of Language, as it is now pursued, may, indeed, be looked upon as one of the results of the establishment of British dominion in India. For, British residents, Sir William Jones amongst the first, collected and brought over the stores of this ancient literature, which German philologists, with profound research and indomitable perseverance, have made subservient to the elucidation of all the sister languages.” (See page 6.)

A botanist ascertains the age of a tree from the number of its branches and the circumference of its trunk. In like manner, a linguist can ascertain the age of a language from the number of its branch-dialects and the area of the country over which it is spoken. As there is no other language so perfect in its forms, and with so many branches and sub-branches as the Sanskrit, it has been generally regarded as the oldest of all the literary languages.

#### INDIA—THE BIRTH-PLACE OF ARITHMETIC AND MATHEMATICS.

3. Leaving aside for the present the more complicated operations of Algebra, even the simplest Arithmetical calculations cannot be well performed without the decimal scale of notation. The Jews who are supposed to be the first and oldest nation on our globe, represented the units 1-9 by the first nine letters of their alphabet; the tens 10-90 by the next nine letters; the first four hundreds 100-400 by the last four letters, and the remaining ones 500-900 by the second forms of the letters *kâf* (11th), *mîm* (13th), *nûn* (14th), *pe* (17th), and *sâd* (18th); and they represented other numbers by combining these letters according to their value. Thus, 15 by *teth* (9th letter) and *nûv* (6th); and 24 by *kâf* (11th) and *dâleth* (4th). The Jews of the present period still adhere to this practice of notation in their Hebrew books. The Greeks had a numerical system similar to that used by the Jews, but

they carried it a little further by using letters of the alphabet with a dash or slant line behind, to represent thousands (1000-9000), tens of thousands (10000-90000), and one hundred of thousands (100,000); the last, for instance; being represented by *rho* with a dash behind, while *rho* singly represented 100. The Romans represented all numerical values by the combination (additive when the second letter is of equal or less value) of six letters of their alphabet I (=1), V (=5), X (=10), C (for centum=100), D (=500), and M (=1000): thus, 20=XX, 15=XV, and 9=IX. These are called the Roman numerals, and are adopted by all European nations when using the Roman alphabet. The Arabs at first followed their neighbours, the Jews, in their method of computation, so much so that they called it *Abjâd* from the first four Hebrew letters, âlif, beth, gimel or rather jîmel, that is, jîm (Arabic being wanting in G), and dâleth, representing the first four units. But when in the early part of the Christian era, they came to India as traders, they found the country already using for computation the decimal scale of notation, which they forthwith borrowed literally; viz., without altering its method of writing from left to right, at variance with their own mode of writing which is from right to left. They introduced this system into Europe through Spain and other European countries lying along the coast of the Mediterranean and under their sway, during the dark ages of European History. It thus becomes evident that the Aryas knew well Mathematics or the science of computation at a time when all other nations knew but little, if anything, of it. It has also been admitted that the knowledge of Arithmetic and Algebra was first obtained from the Hindus\* by the Arabs, and then taught by them to the Western nations. This fact convincingly proves that the Aryan civilization is older than that of any other nation in the world; and as the Vedas are avowedly proved the oldest work of that civilization, a presumption is raised in favour of their great antiquity, which is strengthened by a careful study of what follows.

#### INDIA VISITED FROM THE REMOTEST PERIODS.

4. An era requires some remarkable event to begin with. In very old times there were no events which appeared extraordinary to the people then living; and hence eras or dates are not found in the ancient works of

\* Professor Max Müller in his “Chips from a German Workshop” Vol. II. 1870, under “Our Figures” writes the following :—

“The Arabs, however, far from claiming the discovery of the figures for themselves, unanimously ascribe it to Indians; nor can there be much doubt that the Brahmanas were the original inventors of those numerical symbols which are now used over the whole civilized world. But although this has long been admitted as true, there is considerable difficulty when we come to trace the channels through which the figures could have reached, and did reach the nations of Europe. If these numerical symbols had been unknown in Europe before the invasion of Spain by the Mohammedans, or before the rise of Mohammedanism all would be easy enough. We possess the work through which the Arabs, under the Khalif Almamûn, in the ninth century, became initiated into the science of Indian ciphering and arithmetic. This work of Abu Jafar Mohammed Ben Mûsâ Alkhârizmî was founded on treatises brought from India to Bagdad in 773, and was translated again into Latin during the Middle Ages, with the title of “*Algoritmi de numero Indorum*” &c.” (Vide page 284-85).

“M. Woepeke would, therefore, admit two channels through which the Indian figures reached Europe—one passing through Egypt about the third century of our era, when not only commercial but also philosophical interests attracted the merchants of Uggayim towards Alexandria, and thinkers such as Platinus and Numerino towards Persia and India; another passing through Bagdad in the eighth century, and following the track of the victorious Islam. The first carried the earlier forms of the Indian figures from Alexandria to Rome and as far as Spain, and considering the active, social, political, and commercial intercourse between Egypt, as a Roman province, and the rest of the Roman Empire, we must not look upon one philosophical school, the Neo-Pythagorean, as the only agents in disseminating so useful an invention. The merchant may have been a more active agent than the philosopher or the school-master. The second carried the later forms from Bagdad to the principal countries conquered by the Khalifs, with the exception of those where the earlier or Gôber figures (so called, because a table or board covered with fine dust or Gôber was used for the purpose of ciphering) had already taken firm root”. &c. (Vide page 290-91).

any country. This circumstance has given a plausible reason to every country to take pride in its antiquity. But antiquity, as it is understood at present, is a comparative, and not an absolute term. A nation, however insulated, becomes wiser as it grows older. In very antique times there was but little or no communication between distant countries, and there was no need of it, as the populations then were limited, and the countries around unoccupied and uncultivated. Hence the greater or less antiquity of one nation, when compared with another, can be ascertained only from the number and variety of its old works written before the opening of its intercourse with other countries. The authenticated parts of Indian history do not tell us that the true Aryas ever went out of their land as tradesmen, conquerors, or knowledge-seekers. On the contrary, there is historical evidence to show that the peoples of most distant countries, and from the remotest period, often visited India, the country of the Aryas, then known as the *Golden Land*, to get in exchange its excellent and highly renowned articles of trade, for which it was then so justly celebrated, to ask protection and shelter, or to acquire knowledge. The whole of Europe with the exception of a small portion around the Mediterranean, plunged in those days in a state of complete barbarism which lasted till the commencement of the Christian era, had no history of its preceding periods. The modern Europeans receiving everything, even religion, from the countries bordering on the Mediterranean Sea, which has been the means of civilizing Europe, their beliefs and opinions were formed accordingly. During the centuries which witnessed the rise and fall of the Roman Empire, and later, that of the great Khalifate of Bagdad and Samarcand, intercourse with India was constantly kept up and widened, until in the fifteenth century European enterprise in search of an oceanic passage to India, improved navigation and discovered Southern Africa and America. Subsequent close contact of European nations with India, gave them an opportunity to become acquainted with its learning, ancient and modern, the study of which has now changed the long-cherished and one-sided opinion and belief of some of the Oriental scholars of Europe and America regarding the Aryan learning, languages, and religion. Further research and study of the ancient Indian philosophy and literature, showing that the Aryas were far more advanced in knowledge of every kind as in the arts and sciences at a time when other nations were yet in their infancy, will prove that the latter owe all their advancement to the former. And this fact again clearly proves the great antiquity of the Vedas.

(To be continued.)

### THE FIVE-POINTED STAR.

DEAR MADAME,

In the July number of the THEOSOPHIST I notice the star-shaped figure mentioned in two places. I tried the figure in more than ten or fifteen cases, in all of which, I had wonderful success, with the exception of only one case where the patient was a girl of about 15 and the pain, though brought down to the point of sting, caused great swelling there, and she did not sleep the whole night. Perhaps this was owing to my drawing the figure too hastily. I taught this figure to my cook and to my lascar both of whom tried it in a few cases without any failure. I have since then learnt from one of my friends that it is the *Chakram*\* of a certain Hindu God whose name consists of six letters. About five days ago a woman came to me (for in this village I am considered the best curer in scorpion-sting,) whose pain was brought down to the point of sting by the application of this figure by one of my friends to whom also I taught the figure, for further treatment. I took

up a piece of paper and drew the figure putting the six letters in the six spaces and placed it upon the point of sting, and I was surprised to find that the pain was almost cured. But as this was only one case I do not like to lay before your readers the six letters so soon, and I shall do so when I have sufficient reasons to believe the efficacy of the letters. In all the cases I cured I drew the figure with my finger, but never with a pen and ink. I think it is immaterial in what way you draw the figure so long as you draw it carefully and slowly. Will



some of our Christian friends try by putting *Jehova* or some name or attribute of God consisting of six letters within the figure as shown in the margin, or in some other way and inform whether the pain at the point of sting is *also* cured? I say *also*, because by simply drawing the figure the pain is considerably relieved and is only at the point of sting, and that, too, not so bad as at first.

I beg to remain, Madame,

Your most obedient Servant,

S. T. VENKATAPATY.

6th July, 1881.

*Note by the Editor.*—Of late numerous letters have been received in the THEOSOPHIST office concerning the efficacy of the mysterious Pentagram. Our Eastern readers are perhaps unaware of the great importance given by the Western Kabalists to that sign, and, therefore, it may be found expedient to say a few words about it just now, when it is coming so prominently before the notice of our readers. Like the six-pointed star which is the figure of the *macrocosm*, the five-pointed star has its own deep symbolic significance, for it represents the *microcosm*. The former—the “double triangle” composed of two triangles respectively white and black—crossed and interlaced (our Society’s symbol)—known as “Solomon’s Seal” in Europe,—and as the “Sign of Vishnu” in India,—is made to represent the universal spirit and matter, one *white* point which symbolizes the former ascending heavenward, and the two points of its *black* triangle inclining earthward\*. The Pentagram also represents spirit and matter but only as manifested upon earth. Emblem of the *microcosm* (or the “little universe”) faithfully mirroring in itself the *macrocosm* (or the great cosmos), it is the sign of the supremacy of human intellect or spirit over brutal matter.

Most of the mysteries of Kabalistic or *ceremonial* magic, the gnostical symbols and all the Kabalistic keys of prophecy are summed up in that flamboyant Pentagram, considered by the practitioners of the Chaldeo-Jewish Kabala as the most potent magical instrument. In magical evocation during which the slightest hesitation, mistake or omission, becomes fatal to the operator, the star is always on the altar bearing the incense, and other offerings, and under the tripod of invocation. According to the position of its points, it “calls forth good or bad spirits, and expels, retains or captures them”—the Kabalists inform us. “Occult qualities are due to the agency of *elemental* spirits,” says the *New American Cyclopædia* in article “Magic,” thus making use of the adjective “Elemental” for certain spirits—a word which, by the bye, the spiritualists accused the Theosophists of having coined, whereas the *N. A. Cyclopædia* was published twenty years before the birth of the Theosophical Society. “This mysterious figure (the five-pointed star) must be consecrated by the four elements, breathed upon, sprinkled with water, and dried in the smoke of precious perfumes, and then the names of great spirits, as Gabriel, Raphael, Oriphiel and the letters of the sacred tetragram and other Kabalistical words, are whispered to it, and are inscribed upon it”—adds the *Cyclopædia* copying its information from the books of old Mediæval Kabalists, and the more modern work of Eliphas Levi—*Dogmes et Rituel de la Haute Magic*. A modern London Kabalist, styling himself an “Adept,”—a correspondent in a London Spiritual paper, derides Eastern Theosophy and would—if he could—make it subservient to the Jewish Kabala with its Chaldeo-Phenician Angelology and Demonology. That

\* A Sanskrit word meaning Wheel or Circle.

\* The double triangle on the right corner of the THEOSOPHIST was by a mistake of the engraver reversed, i. e. placed upside down. So is the Egyptian *Tau* with the snake coiled round it, in the opposite corner of the title-page cover. The latter double sign when drawn correctly represents the anagram of the Society—a T. S.—and the head of the snake ought to turn the opposite way.—ED. THEOS.

New Cagliostro would probably explain the power and efficacy of the "five-pointed star" by the interference of the good "genii," evoked by him; the *ajins* which Solomon-like he has apparently bottled up by sealing the mouth of the vessel with King "Solomon's Seal" servilely copied by that mythical potentate from the Indian Vaishnava sign, together with other things brought out by him from the no-less mythical Ophir if his vessels ever went there. But the explanation given by the Theosophists for the occasional success obtained in relieving pain (such as scorpion-bites) by the application of the Pentagram—a success, by the bye, which with the knowledge of the cause producing it might with some persons become permanent and sure—is a little less *supernatural*, and rejects every theory of "Spirit" agency accomplishing it whether these spirits be claimed *human* or *elemental*. True, the *five-pointed shape* of the star has something to do with it, as will be now explained, but it depends on, and is fully subservient to, the chief agent in the operation, the *alpha* and the *omega* of the "magical" force—*HUMAN WILL*. All the paraphernalia of ceremonial magic,—perfumes, vestments, inscribed hieroglyphics and mummeries are good, but for the beginner; the neophyte whose powers have to be developed, his mental attitude during the operations defined, and his *WILL* educated by concentrating it on such symbols. The Kabalistic axiom that the magician can become the master of the Elemental Spirits only by surpassing them in courage and audacity in their own elements, has an allegorical meaning. It was but to test the moral strength and daring of the candidate that the terrible trials of initiation into ancient mysteries were invented by the hierophants; and hence the neophyte who had proved fearless in water, fire, air and in the terrors of a Cimmerian darkness, was recognised as having become the master of the Undines, the Salamanders, Sylphs and Gnomes. He had "forced them into obedience," and "could evoke the spirits" for having studied and acquainted himself with the ultimate essence of the occult or hidden nature and the respective properties of the Elements, he could produce at will the most wonderful manifestations or "occult" phenomena by the combination of such properties, combinations hitherto unknown to the profane, as progressive and exoteric science which proceeds slowly and cautiously, can marshal its discoveries, but one by one and in their successive order, for hitherto it has scorned to learn from those who had grasped all the mysteries of nature for long ages before. Many are the occult secrets ferreted out by her and wrung from the old magic, and yet it will not give it credit even for that which has been proved to have been known by the ancient esoteric scientists or "Adepts". But our subject must not be digressed from, and we now turn to the mysterious influence of the Pentagram.

"What is in a sign?" will our readers ask. "No more than in a name" we shall reply—nothing except that as said above it helps to concentrate the attention, hence to nail the *WILL* of the operator to a certain spot. It is the magnetic or mesmeric fluid flowing out of the finger's ends of the hand tracing the figure which cures or at least stops the acute pain in benumbing the nerves and not the figure *per se*. And yet there are some proficientes who are able to demonstrate that the *five-pointed star*, whose points represent the five cordial limbs or those channels of man—the head, the two arms and the two legs—from whence the mesmeric currents issue the strongest, the simple tracing of that figure (a tracing produced with far more efficacy with the finger ends than with ink, chalk or pencil) helped by a strong desire to alleviate pain, will very often force out unconsciously the healing fluid from all these extremities, with far more force than it otherwise would. *Faith* in the figure is transformed into intense will, and the latter into energy; and energy from whatsoever feeling or cause it may proceed, is sure to rebound somewhere and strike the place with more or less force; and naturally enough that place will be the locality upon which the attention of the operator is at that moment concentrated; and hence—the cure attributed by the self-ignorant mesmeriser to the PENTAGRAM. Truly remarks Shelling that "although magic has ceased to be an object of serious attention, it has had a history which links it on the one hand with the highest themes of symbolism, theosophy and early science, as well as on the other with the ridiculous or tragical delusions of the many forms of demonomania.....In Greek theurgy the ruins of a superior intelligence and even of a perfect system are to be found, which would reach far beyond the horizon which the most ancient written records present to us...and *portions* of the same system may be discovered in the

Jewish Kabala ..... That "perfect system" is now in the hands of a few proficientes in the East. The legitimacy of "Magic" may be disputed by the bigots, its reality as an art, and especially as a science, can scarcely be doubted. Nor is it at all doubted by the whole Roman Catholic Clergy, though their fear of its becoming a terrific witness against the legitimacy of their own ascendancy forces them to support the argument that its marvels are due to malignant spirits or "fallen angels." In Europe it has still "a few learned and respectable professors and adepts" admits the same *Cyclopædia*. And, throughout the "Pagan" world we may add its reality is almost universally admitted and its proficientes are numerous, though they do try to avoid the attention of the sceptical world.

### GOD IS PHOSPHORUS.

THE NAT BASKET purporting to give the "Origin of the Buddhist Scriptures" is a curious publication we have just received from Rangoon, Burma. It is a missionary journal edited by Mrs. Eleanor Mason, and is brimful with symbolical and mystical lore, very interesting to those who are well versed in the Siamese and Burmese religion and language, who possess a full knowledge of the Assyrio-Babylonian dialects, are acquainted with spheno-graphy and palæography; and feel, moreover, perfectly at home with Buddhist, Hebrew, and Chaldean symbology. The rest of the public will have to accept Mrs. Mason's assertions on faith. There is one statement, though, in the first number, which will appear clear to both the learned and the profane, and, considering it is found in a missionary organ, it does the greatest credit to the editor's truthfulness. Says the editress:—"English people say 'we could never become one with idolators,' and the Burmese say 'we can never give up our religion'"—and adds:—"And there is not the slightest sign of its being given up, whatever may be said about it. The ancient and gorgeous system of Buddhism has been no more affected by the preaching of Christianity than a few showers of rain affects the ocean"..... (*italics ours*)... "The core of the religion has not been reached by Christians, and the core of Christianity has not been reached by Buddhists." Such is certainly the true state of things in Buddhist and other *heathen* countries, and we all know it. We are glad to find the author so frankly admitting it.

Hers is a curious and often highly interesting publication, though after perusing with the utmost attention the first three numbers, we cannot say that we are enabled yet to make head or tail—of its aim. As we understand it, however, the ingenuous editor, while seeking to reconcile the idolatrous creeds with Christianity, tries at the same time to correct the little unpleasant blunders committed by the author of *Genesis*. If we have to take her word—*God is—phosphorus!* For says she (par. 5 p. 1. Num. 1.) "The life was the *light* of men" hence it was phosphoric light..... and St. John says of this light, "It shineth in darkness," and that is just what phosphorus does, and what the first light did in the beginning, when God said 'Let Light be, and Light was'.....Henceforth then the vexed point is settled. In verse 4 ch. 1 of *Genesis* "God dividing the light from darkness" without any sun being yet created—divided—"Phosphorescence" from *non-phosphorescence*; and, therefore, is there any longer need for any one of remarking with more or less irreverence, that having created the Sun on day the *fourth* there could not be any *evening* or *morning* of the first three days for God to reckon by, nor see "that it was good?" Hence, the desire of the editor to reconcile in that new light the idolatrous religions with Christianity, and explain by the "phosphorescence" of the latter the too obscure symbology of the former. So, a fashionable kerosine lamp, patented and improved by modern art, is expected to throw a flood of light in a poor native hut illuminated but by cocoa-nut oil in cups of clay. Perchance, the latter light might be the safest, both ways, as it



is less dangerous, and, being more primitive and natural, may come nearer to the standard of truth; yet such is the real aim of the publication headed—"Mrs. Mason's Key to the Hidden GOD-LANGUAGE of 1862, key to the Zend-Avesta, to the Vedas, to the Logos, to the Pitagat, and to all the Languages, Sciences, and Scriptures." And that "key" seems to have unlocked so far the Tabernacle of Truth that to the query propounded by the author: "where did the Buddhist Bible or Pitagat originate?" The response given is: "It came from Syria and the BRITISH ISLES" (!!) Now, that is promising. We wonder whether Mrs. Mason, who seems to have studied her subject extensively has ever read the voluminous works of the author of "Enoch, the Book of God"; "Commentary on the Apocalypse"; "Introduction to the Apocalypse"; and so forth? These are the productions of a well-known English mystic whom, he having just died, after publishing his works anonymously, we will not name in our columns. But the works left by him are worthy of perusal and comparing notes, with the issue under notice, as they also treat of the same subject. Only his derivations and the conclusions he comes to are quite the reverse of those contained in the *Nat Basket*. Their author shows, as plainly as facts and evidence can show, that the only religion from which no other religion has ever borrowed anything, was Christianity which, however, has borrowed from all others but has never given credit for it to any. We do not mean to discourage the well-meaning lady, whose labors and researches must have been exhaustive, and whose object is meritorious, since she promises to apply all the profits of her work after paying costs to the cause of Female Education in Burma. We are afraid though that her discoveries will fail to convince the sceptic, or reconcile the Buddhist philosophy to the Christian faith, and *vice versa*, nor will the future generation of Burmese females be very much benefitted by being brought to learn that the "Magic Queen" of Sheba was *Tathâgata* and "clearly a Buddhist" (?), and the "Magic King" Solomon *Samana*—and "a Baalite-Christian-Jew" (?) whatever the latter mystic and anachronitical combinations of adjectives may mean. Our century is an age of facts; and speculative theories with a view to trace the origin of metaphysical conceptions, must stand on a firmer ground than mere assumption. The Burmese name *Bhurathaken* may mean "Jehovah" in the conception of Judson and of the author who translates it "the God;" but no true Buddhist so long as he is a Buddhist, will give room to a personal God in his religion, least of all to a Jehovah whose imagery is entirely opposed even to the pantheistic *Nat* of one of the Burmese sects. Being a Buddhist and somewhat acquainted with its symbology under its various national forms, we could easily point out several glaring misconceptions from a Burmese standpoint in the first three numbers of the *Nat Basket*, for 1880, but for lack of space and the utter worthlessness of the attempt in regard to our readers. For the Buddhists will not read the *Nat Basket* in English, and the rest of our subscribers would neither understand nor see the point notwithstanding the "phosphorescence" spread upon its pages. Hence, notwithstanding the author's ingenuity in the collation of philological derivations of Burmese and Siamese names from Syriac and Assyrian words, intended to prove the identity of Jehovah with the Syrian great God Baal "The Lord and Giver of Life" (with which identity we fully agree) and the Burmese *Bhira*—her arguments are too far-fetched to impress the reader's mind. The *life* which is "the light of men" (John I, 1-6) may have been but a "phosphoric" light meant for the dark as, according to Mrs. Mason "it shineth in darkness," yet to demonstrate its identity with "the food of the Nats" requires a thorough knowledge of that food in its esoteric meaning. It is always dangerous to draw conclusions from the dead-letter meaning of sentences contained in any scriptures—the Buddhist Scriptures above all; for, as in this case it might be proved on the authority of learned Burmese priests an utter misconception. Personal-

ly, we are quite willing to admit that the *phosphorus* of which the "life pills" that "may be bought in the Rangoon Medical Halls for two annas a pill" are of "the same" substance which produced the "very same first light which the Apostle wrote about" (*Nat Basket* No. 1 p. 1.); for, we are as ready to maintain that such "life pills" when prepared by skilful hands and due as they are to *human* science and discovery, are far more effectual in maintaining man's health—hence his *life*—than any metaphorical *Divine* "Life" and "Light" mentioned by the over-Platonic author of John's Gospel. It is because we know that a physician with such "pills" whether, phosphatic or others, has ever proved more beneficial to humanity than either he who is alleged to have been "sent to bear witness of that Light" or he "that would be forced upon the heathen as *the true Light*" that we set ourself against the publication. Highly interesting to the educated reader, it can prove but pernicious to the mystically inclined, who are unable to judge for themselves. Its strained deductions neither command acquiescence, nor do they teach any "language of God" other than that of the Christian Scriptures. And though entirely miscalculated to bring the various religions to anything like an agreement, it is evidently one more and new attempt out of the numberless other attempts already made to christianize the "idoltrous nations" securing their belief under no matter what *false pretences*. The method in this case, is, however, quite a novel one; and every credit is due to the authoress who presents to us the "Word made flesh" under such a *pharmaceutical* light. We draw the attention of the learned Bible-dissectors to the *NAT BASKET*.

### HINDU PROPHETS AND ASTROLOGERS.

BY JAMSHEDJI DORABJI KHANDALEWALA, F.T.S.

Colonel Meadows Taylor, the well-known author of "Confessions of a Thug, Tara," he who had during his long career in India acquired an intimate knowledge of the natives of this country and gained their warm affection and respect as few Englishmen ever do, thus speaks of his experience of Astrology in two instances:—\*

"My next halt was at Tooljapoor which I found a most picturesque delightful spot. The day I arrived, a Brahmin entered my *Cutcherry* or Office-tent, sat down quietly in a corner, and after remaining a while silent, rose and said—'I hear you speak Mahratta; is it so?' 'I am only a beginner,' I replied, 'but I dare say I can follow you.' 'I am struck with your face' he continued, 'and I should like to see your hand and cast your horoscope. Do you know when you were born?'

"I gave him the date, and he proceeded to examine first my forehead and then my left hand. 'It is a long and happy life on the whole' he said; 'but there are some crosses and some deep sorrows. You are not yet married, but you soon will be, and you will have children—not many—some of them you will lose. You will never be rich, nor ever poor; and yet much, very much money will pass through your hands. You will not now stay long here; but after many years you will return, and rule over us. Fear nothing; your destiny is under the planet Jupiter, and you will surely prosper.'

"He added further details when he brought my horoscope some hours later, one which specially struck me, being that I should become a Rajah and rule over a large tract of country to the South."

This happened in 1828, and shortly afterwards Taylor's employment over the province of Nuldersy in which Tuljapoor is situate abruptly came to an end. He was some time afterwards appointed sole Administrator of the Shorapoor State during the minority of the king and subsequently when the Berars were ceded along with Nuldroog to the English he was appointed Deputy Commissioner of Berar and made his arrangements accordingly, but an express arriving from the Bombay Govern-

\* See these two cases narrated in his memoirs called "Story of my Life."

ment a sudden change was made, and he was ordered to take charge of Nuldroog. This happened in 1853, and shortly afterwards when he visited Tuljapoor he met the old astrologer again. He thus writes:—

"On the day of my arrival I had just breakfasted and sat down when an old Brahmin came in and peering closely into my face as he leant upon his staff, he said 'Are you the Taylor Sahib who came here many years ago?'

"When I answered that I was the same, he produced a bundle of old papers and asked me whether I recollected them. As I looked over them I saw that I had put my initials to each of them, but forgot at the moment why I had done so. 'Have you forgotten Sahib?' said the old man 'that I once cast your horoscope and told you that you would return here to govern us after many years? And see! it was true!—you have come, and, indeed, there is little difference in the time I recorded—twenty-five years! I had not—if you remember—the exact data that I wanted—you could not give them to me.'

"It was all true enough. The prediction had certainly been a strange one and was as strangely fulfilled even to the very letter of time.

'And you have been a Rajah too,' continued my old friend, 'and have governed a country to the South for ten years, but I recorded—see, Sahib! and he pointed excitedly to the document.

'Not quite a Rajah' I said laughing 'only Manager of the country while the Rajah was a child.'

'It was all the same,' returned the old Brahmin; 'you were all powerful and just like a Rajah, and you governed the people. And you have seen sorrow too, Sahib; you were not married when you were here, and now you have lost wife and dear children, I hear? I wrote that—I saw it all plainly—it is here. And you are not rich they tell me, yet lakhs of rupees have passed through your hands. Did I not tell you that too?'

'No indeed,' I replied, 'I am not rich; indeed, much the reverse, and I have had heavy sorrows.'

'It could not be avoided' he said; 'no one could have mistaken what I discovered just twenty-five years ago. You were born for work, not for the indulgence of wealthy idleness, and so you will continue. If you want these papers I will give them to you; if not, let them remain with me' and so saying he took his leave. He soon afterwards went on a pilgrimage to Nassick and there died. I did not want the papers and he kept them. I cannot account for his prediction. I only relate what happened."

The second instance is much more remarkable. While in charge of the Shorapoor State, the Rance, the mother of the minor Rajah as she was very ill, one day sent for Captain Taylor, and on his arrival dismissed every one from the room except a Brahmin priest whom she ordered to bring a certain box which contained the secret papers of the house. The Brahmin at first hesitated, but the Rance sternly commanded him to do as he was bid. He fetched the box and unlocked it with a key she gave him. The author thus writes:—"The first thing I saw was a roll tied with red silk. 'Tell him first about that,' said the Rance. 'It is not fit you should hear it,' said the Shastree, 'it is the Rajah's horoscope which I wrote. The moment he was born I noted the time, and the conjunction of planets and the result was bad.' 'Yes it is bad' cried the Rance, seizing my arm; 'it is bad, why did I not strangle him with my own hands rather than let a wretch like that live to be the ruin of the State. Yes! he is fated to die in his *twenty-fourth* year, and I shall not see it. My husband and I sent that paper to Nassik, to Benares and everywhere that there are wise Brahmins, but they all returned the same answer. He must die in the twenty-fourth year after birth. Is it not so Shastree?' 'You speak truth,' said the Shastree sobbing, 'it is only the truth' Taylor Sahib; I have tested all the calculations and find them exactly conforming to the truth according to the planets. The Rajah is safe till then; but when that time comes, how I know not, but he will surely

die. He will never complete his twenty-fourth year! never! never!'

'No,' cried the Rance, interrupting him—'he will not live; he is the last of his race. He will lose the country and all his lands and all the honor that the *Sansthan* has gained for five hundred years.' 'Now I have told you all the secret I had in my heart, do not tell it to any one till he is dead. Do you put your hands upon my neck and swear this?' 'I promise you I will not' I said 'on the faith of an English gentleman' as I put my hand with the Shastree's on her neck. 'I will seal up the box in your presence and that of the Shastree with the State seal,' I said, 'and I will add my own seal when I reach home' and to this she agreed. I sent for the seal, and the priest and I sealed up the box. There was no one else present."

This happened in 1847. Subsequently when the Rajah came of age the *Sansthan* was handed over to him and Captain Taylor left Shorapoor for another province.

At the time of the Mutiny, the Rajah of Shorapoor, listening to the advice of evil counsellors, raised the standard of revolt, but, in a short time, the English troops repulsed the rebels and took Shorapoor, whereupon the unfortunate Rajah fled towards Hyderabad and was there taken prisoner. Captain Taylor had several interviews with him who, as he looked upon him (Taylor) as his own father, revealed to him all and showed how he had been misguided by his surroundings. All this was communicated to the Resident who showed a great deal of interest for the ill-fated prince. Captain Taylor was again appointed to administer the State, and he proceeded to Shorapoor where he was warmly received by all classes of people. The Resident of Hyderabad wrote to him, saying that if he (Taylor) asked if the Rajah's life might be granted, especially if it were explained with what ruffians he had been surrounded and how misled. Says Taylor:—"I sent an 'express' at once with an earnest appeal for mercy. A few hours after my arrival at Shorapoor the old Brahmin priest came to me privately. 'Do you remember Sahib' he asked 'what I once told you and what the Rance said when we were with her at her bedside?' 'Perfectly' I answered; 'you said the Rajah would not live to complete his twenty-fourth year and that he would lose his country.' 'Yes Sahib,' he went on, 'part of the prediction is already fulfilled, and the rest will surely follow—it is quite inevitable.'

'Do you think the Rajah knew of the prediction?' I enquired. 'If he did it may have made him reckless.' 'I do not think he knew it' replied the old priest, 'for the last time I saw the box it was in the treasury with the seals unbroken as you left it.'

(Captain Windam, the officer who stormed the fortress had secured the box and kept the horoscope with the rolls of calculations as a curiosity, not knowing their purport. Besides the young Rajah, while in prison, confessed everything to Captain Taylor as a trusting son would to his father, and yet he never showed during the interviews anything which could lead one to suppose that he had at any time heard anything about his horoscope and the dread prediction).

'We cannot say' I continued 'what may yet happen; the proceedings are not over, and the Resident and I are both determined to save the Rajah's life if we can.' 'It is no use' returned the Shastree, shaking his head mournfully. When the Resident's letter came I sent for the Shastree and read it out to him. 'I hope the Rajah's life is now safe,' I said. 'The Governor-General who is kind will scarcely refuse this request.' The old man shook his head sadly. 'Till the last day has passed to which the calculation extends I have no hope' he said. 'It cannot be wrong and but little remains. It grieves me Sahib to go over the figures again, but the present aspect of the planets is very calamitous to the Rajah, and all through next month the combinations show extreme danger. We cannot help him, and you have done all you could; you can do no more—only wait.' So we did anxiously. At last the news came. The Rajah of Shora-

poor had been sentenced to death; but the Resident had commuted his sentence to transportation for life which was the utmost his power admitted of. This sentence had, however, been still further commuted by the Governor-General to four years' imprisonment in a fortress near Madras. In addition, the Rajah was to be allowed to have with him such of his wives as he pleased and his own servants. If he showed evidence of reform and steadiness his principality was to be restored to him. I sent off at once for the Shastree. 'Listen' said I 'to the gracious and merciful determination of the Governor-General. The Rajah's life is safe. What becomes of the prophecy? This letter proves it false.'

'I wish I could think so, Sahib' he sighed 'and that my poor master were really safe; but alas! he is in the greatest danger. Nay, it seems closer than ever now. But we shall see, Sahib.'

"A few days after, the Resident's order finally came that the ladies were to be sent off on a certain day. Everything was, therefore, prepared and it being a day set apart for the arrangement of yearly allowances to Brahmins, several were seated at the table with me when suddenly I heard the clash of the express runner's bells, and a packet was soon in my hands. It contained a few lines from the Resident.

'The Rajah of Shorapoor shot himself this morning dead as he arrived at his first encampment. I will write particulars when I know them.' My countenance naturally changed, and the old Shastree who was beside me, caught hold of my arm and peering into my face, cried almost with a shriek.

'He is dead! he is dead! I know it by your face—it tells me, Sahib, he is dead!' 'Yes' I said sorrowfully 'he is dead.' 'Oh!' said the old priest as soon as he could speak 'he could not escape his fate and the prophecy is fulfilled.'

"It was, indeed, a strange accomplishment of the prediction. In a few days more the Rajah would have completed his twenty-fourth year; and now he had died by his own hand.

"When the Rajah had been told of the Governor-General's commutation of his sentence, he was deeply grateful for the mercy shown him and was particularly pleased to be allowed the society of his Ranees.

"He had travelled in a palanquin with the officer commanding his escort near him, and when they arrived at the first stage the officer took off his belt in which was a loaded revolver, hung it over a chair and went outside the tent. While washing his face a moment afterwards he heard a shot and running back found the Rajah lying on the ground quite dead; the ball had entered the stomach and passed through the spine.

"Was the act intentional? I think not. He had a trick always of taking up and examining everything lying near him. I do not think he could ever have seen a revolver and such a weapon would be too tempting to escape notice, he would be sure to snap it or meddle with the lock and the pistol may have exploded without his knowing it at all. I who knew him well do not believe it was suicide. Whether accidental or intentional, the result was the same. The Rajah was dead and his kingdom was lost (it was given to the Nizam by the English) ere he completed his twenty-fourth year; and the grim old prophecy deduced from the horoscope was literally fulfilled." This happened in 1858.

These two authentic instances, related by one of the most shrewd, practical-minded and cool-headed Englishmen that held office in India in the present century, are sufficient to arrest the attention of those sceptics who run down astrology without any careful enquiry. The clap-trap test, proposed by Khan Sahib Darashaw, was no test at all, and when the astrologer told him frankly that neither he nor others of his class would submit to such wagers, he was right. For who would ever think of proposing such illegal and unscientific ways of test in truth?

## MANNERS AND CUSTOMS OF THE ARYANS.

BY BABU PRASANNO COOMAR DEY.

In the course of his address at the International Congress of Orientalists, Professor Max Müller said that a people that could feel no pride in the past, in its history and literature, lost the mainstay of national character. When Germany was in the very depth of political degradation, it turned to its ancient literature, and drew hope for the future from the study of the past. It is a good sign of the times that something of the same kind is now passing in India. Never before the formation of the Theosophical Society had the attention of the people of this country been so much turned to their ancient arts and sciences. That body is trying its best to bring back India to that state of perfection to which it had once reached. No reasonable person will deny to the Aryans the praise of very extensive learning. The variety of subjects upon which they wrote, prove that almost every science was cultivated among them. The manner also in which they treated these subjects proves that the learned Aryans yielded the palm of learning to scarcely any other of the ancients. The more their philosophical works and law books are studied, the more will the enquirer be convinced of the depth of wisdom possessed by the authors. But it is a great pity that the origin of a nation that rose to such a pre-eminence is still involved in deep obscurity. We meet with nothing in the Hindu Shastras that can throw light on the period in which they lived and on their original place of abode. It cannot be found in any of the books that the word Arya आर्य expresses the Aryan race. The word Aryavarta used by Amar Sinha in the epithet (आर्यावर्ते

पुण्य भूमिर्मध्य विघ्नादिमालयोः) signifies habitations of the Aryans and not the Aryan race. The general meaning of the word Arya is great (अष्ट). The derivation of the word (आर्य) is (आरादागतः) which means those who have come from a distance. This derivation proves to some extent the assertion of some of the European philosophers that the Aryans were the aborigines of Iran. Sir William Jones thus gives the origin of this singular people. "Thus has it been proved, by clear evidence and plain reasoning, that a powerful monarchy was established in Iran long before the Assyrian, or Pishdadi government: that it was in truth a Hindu monarchy, though if any choose to call it Cusian, Casdean, or Scythian, we shall not enter into a debate on mere names; that it subsisted many centuries, and that its history has been engrafted on that of the Hindus, who founded the monarchies of Udyodhya, and Indra-Prusta; that the language of the first Persian empire was the mother of the Sanskrit, and consequently of the Zend and Persi, as well as of Greek, Latin and Gothic; that the language of the Assyrians was the parent of Chaldaic and Pahlavi, and that the primary Tartarian language also had been current in the same empire; although, as the Tartars had no books or even letters, we cannot with certainty trace their unpolished and variable idioms. We discover, therefore, in Persia, at the earliest dawn of history, the three distinct races of men, whom we described on former occasions, as possessors of India, Arabia, and Tartary; and whether they were collected in Iran from distant regions or diverged from it as from a common centre we shall easily determine by the following considerations. Let us observe, in the first place, the central position of Iran, which is bounded by Arabia, by Tartary, and by India; whilst Arabia lies contiguous to Iran only, but is remote from Tartary, and divided even from the skirts of India by a considerable gulf; no country, therefore, but Persia seems likely to have sent forth its colonies to all the kingdoms of Asia. The Brahmins could never have migrated from India to Iran, because they are expressly forbidden by their oldest existing laws to leave the region which they inhabit. Arabs have not

even a tradition of an emigration into Persia before Mohammed, nor had they, indeed, any inducement to quit their beautiful and extensive domains; and as to the Tartars, we have no trace in history of their departure from their plains and forests till the invasion of the Medes, who, according to etymologists, were the sons of Madai; and even they were conducted by princes of an Assyrian family. The three races, therefore, whom we have already mentioned (and more than three we have not yet found) migrated from Iran as from their common country; and thus the Saxon Chronicle, I presume from good authority, brings the first inhabitants of Britain from Armenia; while a late very learned writer concludes, after all his laborious researches, that the Goths or Scythians came from Persia; and another contends with great force, that both the Irish and old Britons proceeded severally from the borders of the Caspian; a coincidence of conclusions from different media by persons wholly unconnected, which could scarcely have happened if they were not grounded on solid principles. We may, therefore, hold this proposition firmly established, that Iran, or Persia, in its largest sense, was the true centre of populations, of knowledge, of languages, and of arts; which, instead of travelling westward only, as it has been fancifully supposed, or eastward, as might with equal reason have been asserted, were expanded in all directions to all the regions of the world in which the Hindu race had settled under various denominations: but whether Asia has not produced other races of men distinct from the Hindus, the Arabs, or the Tartars, or whether any apparent diversity may not have sprung from an intermixture of those three in different proportions, must be the subject of a future enquiry." But the fact of their migrating from Iran, cannot be found in Hindu Shastras, although the derivation (आरिदागतः) bears out this assertion indirectly. In the Hindu Shastras it has been laid down that the ancestors of the present Hindus formerly lived in a country called Kooroo. But the geographical position of this place is not known. It is mentioned in the Sana Parva of the great epic poem of the Hindus—the Mahabharata, that King Pandu told his wife Koontee, that the women of North Kooroo—our former abode—still lived in a state of complete nudity. From this it appears that the place was beyond the limits of Hindustan. It seems probable that some place in Central Asia was so designated. It may be Iran. In the Mahabharata a tract of sandy desert is denominated Ireen. It stands to reason, therefore, that from this sandy desert Ireen or Iran the Aryans first came to India. The writer of Raj Tarangini—Pandit Kallhan,—says that after the deluge Kashmir became at first known to the habitable world. This fact leads some to suppose that either Kashmir or its northern parts were the original abode of the Hindus, and that they sallied forth in different directions from those places. But how far their conclusions are correct it is not easy to say. Pandit Kallhan was a believer in the Pooranic deluge, and as such, it is vain to expect real historical facts in his description of the origin of Kashmir. The Aryans were fond of agriculture. It was for this reason that they bade farewell to the arid wastes of Central Asia and migrated to the fertile plains of India with their wives and children, and flocks and cattle.

Lahore, 20th April, 1881.

(To be continued.)

WE REGRET TO ANNOUNCE THE DEATH OF PANDIT Shraddha Ram of Phillore on Friday, the 24th June last. This great Pandit was the founder of the Hari Dnyan Mandira at Lahore and Phillore. A great champion and leader of Hindu religion, he disseminated his opinions so boldly and eloquently that neither Brahmo nor Arya Samajists ever ventured to cross him. His death is an irrecoverable loss to the Hindu community. He was the author of Atma Chikitsa, Ramala Kamdhenu, Dharma Sambodha,

Palsa Sadhini, Ashcharya Sangraha, Dharma Rahibeh, Satdharma Katha, and many other volumes of great merit. It is intended by the Pandit's friends and admirers to raise a subscription for his widow, Pandit Gopi Nath, Editor *Mitra Vilasa* of Lahore, leading the movement.

## TO THE HIMALAYAN BROTHERS.

BY SOHRABJI J. PADSHAH, F. T. S.

1.

Gods of this nether sphere !—  
Since ye alone all mortal things outlive,  
And change not through all changes, but achieve  
An endless unity of endless joy,  
O'er all things that destroy  
Peace, Love and Harmony,  
From us who mortal be.—  
Knowledge and Hope and Thought  
By us are dearly bought :  
And that which is your life but forms our bier !

2

And yet ye were like us. The birth of Time  
Brought forth no prodigy, and knew ye not.  
But ye outstripp'd both time and thought,  
As light outstrips the shadow of the Sun.  
But light and shade are one :  
Who knows this secret and will ever die ?  
Discord discourses sweetest harmony :—  
And ye have heard the chime  
Ring high above all jarring sound,  
And so the secret found !

3

How have ye reach'd the summit of your goal,  
Which we, too, see, but see with fond regret ?  
Alas ! our hearts are set  
On things which claim an empire o'er our soul—  
An undivided kingdom ; and we slaves,  
Though life eternal, like a steadfast star  
Shines on us, not afar,  
Lie down within our graves,  
And dust on dust we heap, until we rear  
A monument to suicidal fear !

4

With Time man passes on :  
Rais'd on the structure of his funeral pyre,  
Aloft in agony he waves his hand—  
Alas ! he only brandishes the brand,  
That lights and burns him in his own desire,  
Like clouds which kindle lightning, that will rend  
Their bosom into twain !  
Alas ! alas ! he fain  
Would struggle from his night into the dawn—  
He only writhes on to the fatal end !

5

Not thus, ye Brothers ! oh not so  
Volcanic passions lay ye low,  
Writhing and struggling till your force is spent !  
But calm and resolute, from day to day,  
Ye take your onward way,  
And not a grave awaits your cerement !  
Unsullied as the Himalayan snow,  
Pure as the snow of your own mountains, flow  
Your thoughts like mighty Indus in our brain,  
And thence unto the universal main !

6

Ye mighty Brothers, who your vigils keep,  
From clime to clime and age to age,  
And watch our weary pilgrimage,  
As heavy and footsore we climb the steep,

That leads us to the haven of your home :—  
 Oh Brothers ! lend a helping hand, oh ! come  
 And guide us, lest our courage fail,  
 And we be hurled from the height,  
 Where, dizzy, halting in affright,  
 Our footsteps totter and our spirits fail !

## 7

Oh ! ye have listened, and my spirit grows  
 A mirror of the universe ! I see  
 The mighty billows of Eternity  
 Hurry me onward in their wild career !  
 And yet I know no fear :  
 For I am one with Nature, and I feel  
 In unison with hers my pulses beat,  
 And music soft upon my senses steal,  
 And fragrant odours sweet—  
 Oh Brothers, ye have cur'd me of my throes !

### PARAGRAPH FLASHES FROM THE FOUR QUARTERS.

THE KNEPH is an "Official Journal of the Ancient and Primitive Rite of Masonry, published under the authority of the Sovereign Sanctuary for great Britain and Ireland, in London, and edited by our" Ills. Brother Kenneth R. H. Mackenzie, IX<sup>o</sup> L.L.D., 32.<sup>o</sup> Considering the amount of interesting information contained in it for the public generally, and its real intrinsic value for Masons, we believe it the cheapest journal in the world, the subscription being, post-free, but one rupee per annum ! No Mason in India, whether he accepts or rejects the Ancient and Primitive Rite of Masonry, makes war on, or is friendly to, the *Grand Orient* of France, ought to remain without this publication, and for good many reasons. The first of it is, that Brother Mackenzie is the author of the "*Royal British Masonic Cyclopaedia*," a work which for the amount of esoteric information not to be found elsewhere, contained in that huge volume—is priceless. Both are warmly recommended to our Fellows of the Theosophical Society, and to persons interested in that particular line of thought. *Communications* for the Editor should be addressed "Clyde House, Wellington-road, Hounslow, London."

The following is a copy from the above journal of an interesting letter published under the head of "Masonic Notes and Queries." Perchance, some *Aryan Mason in India* will be able to throw light upon them :—

"Will any Scotch brother help me ? Some years ago there came into my possession tracings of the engravings in "*Ancient Pillar Stones of Scotland*," by Dr. Moore.

The Newton Stone contains two inscriptions ; the first in the Hebrew language, but in Pali and Aryan characters, is thus translated :—

"In the tomb with the dead is Aittie, the light of the darkness of a perverted people, who shall be consecrated pure priest to God. Like the vessel of prayer my glory covered me."

The character translated "God" is the sacred Indian symbol resembling two Z's crossed ; it is the only symbol on the stone. The second inscription is in Ogham characters, and is rendered :—

"When Baul ruled Jutland, and the coast before thee, Iatti was smitten."

There is no inscription on the second stone, but the following symbols :—

Two circles, not far from each other, joined together by four curved lines. Each circle contains a point, and from one of them a semi-circular piece is removed ; below is a large serpent, with a point within a circle on its middle, coiled on a Z shaped symbol.

On the Logie Stone, towards the top, is a circle, around which is the Ogham inscription "This is the entrance stone," perhaps indicating the entrance to a circular or other Temple ; lower down are two sets of circles, very similar to that above described ; the lower set intersected by a Z shaped arrow, and the upper one partially covered by what appears to be an ornamented canopy, which in its turn is intersected by a

V shaped arrow. The stones are of unknown antiquity. The reference to the Vessel of Prayer and the symbols point to a Buddhist origin. Has any further learning been brought to bear on these stones, and are Dr. Moore's translations generally accepted as authoritative ?

### MASONIC HERMIT, 32<sup>o</sup>

Current files of the *National Reformer* contain the *verbatim* report of a most interesting and, perhaps, unique debate, between the Rev. A. Hatchard, Curate of St. Saviour's, Shadwell, and Mrs. Annie Besant, the brave and accomplished co-adjutrix of Mr. Charles Bradlaugh in his work of religious and political reform.

The discussion occupied two nights, the propositions being :— "That the Jesus of the Gospels is a historical character."—affirmed by Mr. Hatchard, denied by Mrs. Besant ; and "That the influence of Christianity on the world has been injurious,"—affirmed by Mrs. Besant, and denied by the clergyman. Both subjects were chosen by Mr. Hatchard, who, according to his own statement, presented himself with the sanction of the heads of the Church in London.

Whatever we may think of the position assailed, and that maintained, by Mrs. Besant, there can be very little doubt that in logical acumen, ability, and eloquence, she was pre-eminently the clergyman's superior. The loud and protracted applause which was accorded all her addresses indicated the effect produced upon the large audience assembled.—*Harbinger of Light*.

The last mail from Europe informs us of the canonization of a new Saint who, if he takes his mundane habits to heaven, will be no savoury companion to the good souls under St. Peter's guardianship. Just one hundred years ago, a Frenchman, named Benoit Labre, left La Trappe for Rome, making his way on foot, and certainly having no peas in his shoes for the good reason that he made the weary way all barefooted. In the capital of Christianity he adopted the modest calling of a mendicant. But, then, he was no mean and selfish beggarman. Benoit, Labre took his daily post at the gates of the great churches. The alms or gifts he got, whether in cash or clothes or bread, he gave at once to the poor ; though not to those poorer than himself, for none could be so. How then did he live ? His food was the garbage of the Roman dust heaps. His clothing was the unpatched shreds of the miserable raiment he had brought from France. As to his intimate companionship it was awful ; it was confined to the crawling vermin on his person, some of these are still preserved (not in life let us hope) at Rome, and are carried to sick beds in emergencies, when recovery may be esteemed a miracle. The good Saint Anthony enjoyed the companionship of a pig. Pelisson relieved his solitude with a spider. Why should not the pious mendicant, now Saint Benoit Labre in heaven, comfort himself with the society of more minute fellow-creatures in the ruins of Coliseum, where he slept every night ? One day he was found dead at the gate of the church of Our Lady of the Mount, half devoured by the companions he encouraged about his person. He is credited with having performed miracles in his life-time, and a solemn conclave of the church adjudged him divine honours. Last month the enlightened Leo XIII. confirmed the canonization. Without grudging Saintsip to any good man who may have made sacrifices for humanity, one may still feel a little surprised that a Pope from whom much was expected should have made out his first free pass for Paradise in favour of a personage representing a kind of virtue which the *Nineteenth Century* certainly cannot be expected to regard as best worth encouragement.—*The Pioneer*.

TALMAGE'S "LATEST."—The Rev. Mr. Talmage is an American divine of fame, or perhaps, rather notoriety, who is chiefly known in England by the ruthlessness with which, in a lecturing tour he made through the provinces, he bled his sanguine co-religionists who had been deluded into offering him large fees. Talmage recently announced that if, when reaching heaven, he found that fewer than 100,000 souls had been saved by his instrumentality he would ask permission to return to earth and make up the balance. In the meantime, at the close of his services he requests the audience not to carry off the hymn-books.—*Glasgow Weekly Mail*.

The nefarious influence of the year 1881 is still asserting itself. The assassination of the President of the United States, General Garfield, follows the murder of the Emperor of Russia. The death of Rubinstein the great pianist, but preceded that of Henry Vicentemps, the Belgian, the greatest violoncelist and compose of our century. And now comes that of Littré, one of the most brilliant scientific lights of France, & it is to him that we will now devote a few lines. But who next ?



Maximilien Paul Emile Littré, the Academician, and Senator the great French Lexicographer, born in the first year of our century, just died in his 81st year. The eminent philologist (he knew Sanskrit, Hebrew, Greek and Latin to perfection) was a professed atheist all his life, and a warm friend of Auguste Comte, as well as a prominent promoter of his doctrines of which he gives an excellent synopsis in his great work, *De la Philosophie Positive*, and upon which he expounded, while defending them in a series of pamphlets. For years, owing to the intrigues of the Archbishop Dupanloup, the "fiery Bishop of Orleans," and notwithstanding the eminent scientific achievements of the infidel savant the doors of the Academy of Sciences were shut to him. The forty "Immortals" fearing to admit such a rank atheist lest the aristocratic Faubourg, & St. Germain, and the Fish Market in the face of their respective representatives of the fair sex—these ladies from the two opposite ends of the social ladder, having now remained the chief if not the only pillars of the Roman Catholic clergy in Republican France—should stone them. In 1871, however, M. Dupanloup notwithstanding, the "Immortals" feeling themselves suffused with blushes for their cowardice, unanimously elected M. de Littré to the Academical chair. We may add *en passant*, that they were rewarded for it by a fearful scandal created by the Archbishop, who cursed and anathematized his colleagues there and then and—withdraw, breaking for ever with the Academy. To the last moment of his *conscious* life, the late Positivists remained true to his principles of negation. And now—he died ..... as the clerical papers triumphantly assert—a Christian!

According to the unanimous testimony of the Paris press as soon as the octogenarian atheist had fallen *in articulo mortis*, and the agony had begun, the ever vigilant Jesuit Fathers, who had secured to their cause his wife and daughter, proclaimed the news that the atheist had just before that repented; and, without losing time administered to him the rites of baptism and the viaticum. According to the *Gaulois* the friends and supporters of the dead philosopher were enraged beyond description at such proceedings, and the burial ceremony culminated in a public scandal. The clericals had endeavoured to make the *entourage* of the funeral as solemn and as theatrical as it was possible for them. Since early morning a priest was seen prostrated before the coffin which was surrounded by a whole army of the clergy who tried to crowd off from the church every infidel they could. They had no trouble to succeed, as none of Littré's associates in atheism, would enter it during the service, and M. Renan, the free-thinking author of the *Life of Jesus*, Barthélemy St. Hilaire and a host of others standing outside. In the cemetery, when M. Vironhof, the intimate friend and literary partner of the defunct, desired to say a speech on his tomb, the clericals interrupted him with cries—"Respect to the bereaved family." In answer, the Positivists who numbered about two thirds of the crowd,—3,000 men strong—shouted "Vive la libre pensée! Vive la liberté!" (Long live Free Thought! Hurrah, for Liberty!), and regardless of the protest, M. Vironhof pronounced his speech excusing the defunct before the Positivists on the grounds as given above. The *Republique Française* vociferates against the clergy and tells its readers that it is they "of the long coats" who shouted "Down with the Republicans!" receiving in reply: "Down with the Jesuits! The church has committed a ravishment upon a dying man...It is guilty of kidnapping!" &c. The presence of the President of the Republic of France served but to throw oil upon the fire. As a matter of course, the clergy who have before now tried their hand at claiming as their prize Thomas Paine and even Voltaire, will now sing victory more than ever. Thus the memory of an honest and a great man, who remained true to his convictions for over three score and ten—will descend to posterity as that of a MORAL COWARD!

a great and heroic character. The deifying of force is not only absurd and irrational, but leads to extremely pernicious results. It is the basis of the opinion that "might makes right," a notion which is the *ne plus ultra* of irrationality.—*Platonist*.

Under the heading of "Forgiveness and Chastisement" the *New Dispensation*, comparing its members to Jesus when whipping out the money-changers from the temple, takes us in its confidence, and proceeds to enumerate its painful but unavoidable duties to the world in general, and the infidels and sceptics especially. "To remove" it says "the plague" of infidelity and scepticism with which it feels "bound to remonstrate, JESUS-LIKE" (!)—"however painful the task, is a bounden duty, which no believer can shirk. The sharp knife of the surgeon must cut open the festering sore. The *New Dispensation must chastise and heal all its enemies, of whatever class*, and by administering strong medicines make them clean. This is not personal resentment, but healing and correction (!) He who does not ply this healing art, under God, is one of the worst foes of society and an opponent of the *New Dispensation*. Burn up every paper that breathes resentment as so much *anti-Dispensation trash*. Destroy also the entire literature of spurious toleration which flirts with infidelity and corruption, for it too is an enemy of God and...of the present Dispensation."!!

The italics are ours—of course. But, oh, Cerulian Powers! ...Has Calcutta established then,—not even an internuncial see, for that would be only modest—but another R. C. Pontificality, with its *Pontifex Maximus*, the infallible Pope, with its *Index Expurgatorius*, its *In Cena Domine*, its *Ipsedixit* and the whole lugubrious cortege of Papal appurtenances? for their womena Hapless Babus, and still more unfortunate Brahmos, who gave up *Sutti*, but to accept *auto-da-fe* for themselves at some future day! It really would be worth learning though, how the *Dispensationists* come to such an infallibility and power. "Burn up every paper that breathes *anti-Dispensation trash*,"; "Destroy the *entire literature* .. that flirts with infidelity"... "which is an enemy of the *present Dispensation*"! Forsooth, we have to be prudent, it seems, with these modern "Princes of Peace and Apostles of Forgiveness," of "GOD'S DISPENSATION"! We know, for we are told so by themselves, that they have "no vindictiveness;" and being full of "forgiveness and love," and rice and water, if they *chastise* at all, it is not out of "malice" but with the sole object of destroying "God's enemies." This is the language of the late Holy Inquisition—happily defunct. Our Dispensationists being prevented by law to burn *their* heretics they proceed—always in a spirit of charity, of course—to *chastise* the "enemies of God" through little vile and slanderous attacks upon that enemy's private characters and even those of their daughters, attacks epitomized in "filthy and obscene correspondences," in organs "under the distinguished patronage of the Prophet of the *New Dispensation*"—if we have to believe the *Brahmo Public Opinion* (July 7). The magistrates who may or may not be *anti-Dispensationists* recognize the libel and *chastise* in their turn the weapon, the hand remaining prudently invisible. Thus acted, the *Consiglio dei Dieci*—the terrible "Council of Ten" of the Venetian Doges of old, whose members remained ever invisible behind their masks in the presence of the accused to be "chastised," brought before them in the secret hall of the Dogal palace, and who unveiled their faces, but when *praying and glorifying God—publicly*.....

The cycle is running down and brings back to us in its vortex the things that were—by faithfully reproducing them. So we had the Mosiac *Dispensation*, the tables of stone "written with the finger of God," a charter signed and sealed by Jehovah himself. Then came the Christian *Dispensation*, written by authors unknown, and chartered by Constantine. But our century presents us with two *New Dispensations* at once: the "Spiritual"—chartered by the "Angels" and the "Babu-Keshubians," also claiming a charter as the rest. Only our *Dispensation No. 4*, is an evident improvement, upon its predecessors, as its "Apostles" inform us; & a kind of a *Re- Revised Bible*, with Renan's Jesus in it, lined with *Chaitanya* and propped by Mahomet and Sokrates. It is written on something as durable as the "tables of stones,"—and as transcendental—namely—on the overheated tables of the gray matter of the "Minister's" *cerebellum*. The sensory ganglia being abnormally excited at the expense of the hemispheres of the brain, hence—the delusion of a *Missio in partes infidelium*;

One of the best evidences of the moral and intellectual depravity of this generation is the deification of *brute force*. This is the god of the rabble, and they slavishly admire those who have been blessed with a portion of his power. The desperado, the pirate, the highway robber, and, in fact, every scoundrel who has distinguished himself by the exhibition of brute force and courage, becomes the object of intense interest and admiration to the unthinking, grossly ignorant multitude. He is an ideal hero to them. Living, he is regarded with respect and awe; dead, he is spoken of as having been

that Mission to the unbelievers, the clear perception of which makes our Calcutta Prophet assume an authority and issue *Bulls* as if he had a whole host of celestial Sipahis with flaming swords behind his back to enforce them. Indeed, his newly-established rite, that of baptism in a Calcutta "Jordan-tank" was a brilliant idea. Nothing can prove more beneficent to the members of the "New Church" than daily and full immersions in ice-cold water. The Arlington Co. ought to enter into immediate negotiations with the "Apostles" for furnishing them with pneumatic ice machines.

A correspondent of the *Murray and Nairer Express* describes in the following wise a "Scotch Wake" around the dead body of a friend:—

In this enlightened country, where we boast so much about our "Gospel light and Gospel liberty," and more especially in this northern country, whose people have, from early ages, been accustomed to uphold, often with their heart's blood, religious principles with a fiery zeal and determination again and again denounced as pure fanaticism, and who have ever persecuted lax morality, or anything approaching thereto, to the bitter end, the following incident may appear altogether incredible; but we are led to believe that the facts as here stated are on the mild side of the truth.

There had lived for more than a quarter of a century in the neighbourhood of the village of L.—, not a hundred miles from Elgin, an individual whom for the present purpose we shall call Peter the Hermit. We have said "lived" because Peter lives no more. Truly his life had been a chequered one. Unowned by his kin, he lived all alone in his own little thatched cottage... But although deserted by his kindred, his peripatetic habits had enabled him to form a wide and varied acquaintanceship, and he had friends and well-wishers not a few, who had always a kind word for Peter, and who perhaps occasionally cheered his dreary life in a more practical manner.

In conformity with the laws of Nature, Peter finished his earthly pilgrimage at a good old age, and it is with that part of his history—if we can speak of a man having a history after his decease—that we have presently to deal. On the night preceding his funeral, a few of those who in life had been his companions male and female, assembled in his cottage to keep vigil over the corpse—to spend the last night they could spend on earth with their late friend; and this is how they did it. Tea was brewed, and so was toddy, and both flowed round the table freely. A little difficulty arose on the subject of the said table, inasmuch as, until the undertaker had improvised one out of the boards on which the body of their whilom friend had lately been stretched, there was not an article of that description on the premises. At the commencement of the evening was decorum and solemn gravity well befitting the occasion. But presumably from the effects of the tea, by and by, the spirits of the company began to mount up until the greatest mirth and jollity prevailed, and soon all sense of decency was lost. Bottle after bottle was emptied with alarming rapidity, volley after volley of coarse jests and ribald jokes elicited peal after peal of hearty laughter, song followed story, and story succeeded song, and, judging from the rounds of applause, the further removed these were from being recitable the better were they appreciated. "Catch the ten" was proposed and promptly proceeded with. The only table the place could boast of was occupied, but the coffin lid was admitted on all hands to be equally serviceable, when an unsurmountable difficulty presented itself—there was not a pack of cards to be found. "Let us set up Peter and see how he will look, just another once," proposes one, and the suggestion is immediately carried into effect. Willing arms quickly set the coffin and its occupant into the corner, and all take a long last look of their departed friend, some expressing their views on his condition in terms not to be repeated here. A war-dance is executed round the corpse and the riot is continued—but we must not follow the scene further.

And throughout all this night of riotous disorder, stark and stiff in their dark corner lay the ghastly remains of him who but a few days ago had moved about among those present, but who was now unconscious of their conduct.

Rumour has it that more than one of these who took part in the orgies, had to be assisted home on the following morning, only a few hours before the church bells began to call them to public worship.

In the afternoon, the remains of their departed friend were followed to their last resting-place by most of the male inhabitants of the village.

The friend and brother who sends us the above from Scotland adds interesting particulars. "The above correspondent," he writes "might have given the account somewhat fuller. The story however, is a FACT. I know the deceased \* \* \* who was a rather eccentric man. He was very fond of Geology, and was in the possession of some excellent fossils which he had dug from the little brook that wound through his garden. Sir Roderick Murchison at one time called upon him and purchased a few specimens. The place is about twelve miles from my residence. The above Pandemonium preceding the night of his funeral is rather *under* written. They took the corpse of the old man from the coffin, stood it upright in a corner, and kept his hat upon his head. Two neighbouring old women were present, who, in a few hours, got, & notoriously drunk; one of the daughters of the deceased was also present and got so heastly intoxicated that she had to be carried to the neighbouring village—Llhandrybo—next morning (Sunday). I believe one of the sons was also present in this company of friends. The two old women I formerly alluded to, after having gone home and slept for an hour or so, returned to renew their disgusting intoxication" ..... Scotland is—we believe—the seat of the most rigid Presbyterianism?

As neither a goose is alarmed by gagging, nor a sheep by bleating; so neither be you terrified by the voice of a senseless multitude. As you do not comply with a multitude when it injudiciously asks of you any part of your own property, so neither be disconcerted by a mob when it endeavors to force you to any unjust compliance.

A VERY EFFICIENT MEDIUM.—A weird and startling story comes from Sherill's Mound, Dubuque country, to the effect that one of the schools in that well-known vicinity has been dismissed on account of the building being haunted. It appears that one of the scholars, a girl about fourteen years old, is the especial "butt" of the spirit that haunts the building. She frequently exclaims:—"There he is!" pointing to an invisible object in the room, which she says is a man. "He has hit me again!", she cries out, "right here on the elbow and in my ribs." The teacher being thus constantly annoyed sent for a pastor to unravel the mystery if possible. When he arrived the little girl whose name is withheld, said she saw a man running about the schoolhouse, jumping over desks, seats, and the heads of scholars, and cutting up all sorts of antics, even to pinching and striking her. The mystery was increased when the word "Teufel" (Devil) suddenly appeared on the blackboard, apparently written by an invisible hand. This somewhat startled all present, and the school teacher, it is said, exclaimed, "That's too much; we must close the house." It is stated that the spirit has followed the little girl to her home and there annoys her and her people, —*Dubuque (Iowa) Herald, Feb. 18.*

A NOVEL BAROMETER WAS DISCOVERED BY AN OLD SPORTSMAN in a spider's web, which he carefully pre-erves in his house. When the insect finds it necessary to shorten the threads which suspend the web, rain and wind may be expected; if reefs be let out, fine weather is certain; if the spider remains inert, rain will probably follow within a short time."—(*Rel.-Phil. Journal.*)

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# SUPPLEMENT TO THE THEOSOPHIST.

VOL. 2 No. 11.

BOMBAY, AUGUST, 1881.

No. 23.

## OUR BRANCHES.

### THE COLOMBO THEOSOPHICAL SOCIETY.

#### *Items for July.*

**THE NATIONAL EDUCATION FUND.**—During the past month Col. Olcott has been carrying on his work with usual activity. Since the last report he has addressed audiences at Sapuglakhandha, Pamankada, Borella, Galkissa, Morutuwa, Kotaheina and Maligakhandha; has organized and held a Convention of Priests at Colombo, which will be remembered in the history of Sinhalese Buddhism; taken over on behalf of the Society two schools; and got through the press three fourths of the matter for English and Sinhalese versions of his Buddhist Catechism. The Rev. Megittuwatte has spoken for the National Fund at all the abovenamed gatherings except Galkissa; the High Priest H. Sumangala (Nayaka Hanadru) spoke at Maligakhandha and Pamankada. The funds now amount to between Rs. 4000 and Rs. 5000, and a large increase is expected shortly.\*

**THE SOCIETY'S ANNIVERSARY.**—On Sunday, July 3rd, the anniversary of the Colombo Society was celebrated with great enthusiasm. Fifty-seven members sat down to dinner in the lecture-hall at our Head-quarters; thirty others were unavoidably absent. The room had been elegantly decorated with flowers, and various leaves and sprays; on the wall, in English and Sinhalese, was inscribed the motto, "For Buddhism and the Brotherhood of Man"; and at one end was sketched a brown and a white hand clasped, and over them the magical word "BROTHERHOOD." The tables presented a most attractive appearance, and everything was joyous—a feeling greatly enhanced by the fact that the unusual sight was presented of persons of all the *principal castes sitting and eating together*. After dinner, addresses were made by Andrew Perera Esq., President of the Colombo Society, by Col. Olcott, and Don Bastiyan, and the annual report was read by the Secretary.

A handsome diamond ring was then presented to the Secretary, W. F. Wijaysekere, Esq., by the Society in recognition of his invaluable and unselfish services, Col. Olcott making, by request, the presentation address. His concluding remark that "the diamond is the king of gems, and, therefore, most fit to give to the Prince of Secretaries", was cheered to the echo. The members then adjourned to the business rooms at Head-quarters and held the annual election which resulted as follows: **Officers for 1881**—PRESIDENT, Andrew Perera, Esq.; VICE-PRESIDENTS, Simon de Silva Karunaratne, Esq., Muhandirum, and S. Tepanis Perera Esq.; SECRETARY, W. F. Wijayasekere Esq.; TREASURER, S. P. Dharma Goonevardane, Esq.; COUNCILLORS, Don David Appoo-hammi, D. J. Gooneratne, Aracheli, C. Don Bastiyan, Johannes De Mel, B. Harmanis Cooray, N. S. Fernando, and C. P. Goonewardene, Esqrs. The feeling was so good on this occasion that several members came forward and without solicitation offered to increase their monthly subscription towards the local Society's expenses to Rs. 5 each per month. Our Branch is, in point of fact, in a high state of prosperity and force of life and zeal, in proof of which certain items will be sent you next month which it would be just now premature to disclose.

K. L. DON CHARLES,  
Assistant Secretary.

\* We beg to remind our readers that not one pie goes from the *Educational Fund* to the Parent Theosophical Society. The money, as shown below in paragraph No. 2, quoted from the *Ceylon Times*, is, immediately upon its being collected, turned over to the trustees selected who have already opened a formal account in the Bank of Madras.—ED. THEOS.

### THE BOMBAY THEOSOPHICAL SOCIETY.

A meeting of the Society was held on June 26, 1881, to revise the Bye-Laws as prepared in the Council-meeting and to consider proposals for the reception of Mr. A. P. Sinnett, Vice-President of the Parent Theosophical Society, who was expected to arrive here back from Europe by the P. and O. Company's mail steamer of the 4th July. A committee of the following three gentlemen was appointed to receive him at the Company's Mazagaon Dock on behalf of the Bombay Society:—(1) Dr. D. E. Dudley; (2) Mr. K. M. Shroff; (3) Dr. Pandurang Gopal. As, however, the steamer unfortunately arrived but late in the evening, Mr. Sinnett would not wait until she was taken to the Mazagaon Docks in the morning, but got down immediately at the Apollo Bunder and proceeded to the Head-quarters, the committee and the carriage sent for him thus missing their expected guest.

Next evening, July 5, at 8-30 p. m., a special meeting of the Society was held, when the President, Dr. Dudley, took the chair. After a short speech, however, he resigned it in favour of Mr. Sinnett who kindly consented to personally initiate several new candidates that were then waiting outside. After that, the candidates, accompanied each by his two sponsors, were admitted into the Hall. Having explained to them the nature and objects of the Society, Mr. Sinnett asked them if they were ready to take the obligation as stated in the Parent Society's Revised Rules for 1881. Having received a reply in the affirmative, he administered it to them and after making them sign it in presence of witnesses, the Vice-President proceeded to initiate them. The ceremony over, he gave them his hand of fellowship and expressed a hope that their new relations might prove beneficial both to the Society and to themselves.

Mr. Sinnett was then requested by some of the Fellows present to give the Society some particulars about his new book—"THE OCCULT WORLD," which many of the most useful Members would not perhaps have a chance to read. To this he answered that it would take a long time to recapitulate the contents of the book; but he would explain how he was led into writing it and give a general idea of its purport. He then gave an account of the manner in which his correspondence with one of the Brothers of the First Section sprang up, how it grew and developed, and how he was at last struck with the idea of publishing extracts from his correspondent's letters for the benefit of the world at large. He also stated his reasons for *affirming most positively* that these letters were written by a person quite different from Madame Blavatsky,—a foolish suspicion entertained by some sceptics. It was *physically impossible*, he said, that this could be the case; and there were other valid reasons for asserting that not only was she not their author, but even most of the time knew nothing of their contents. Foremost among these stood the fact that their style was absolutely different from that in which Madame Blavatsky wrote, and for any one who could appreciate the niceties of literary style, there is as much absolute individuality in style as in handwriting. Apart from this consideration, however, Mr. Sinnett drew attention to some incidents more fully described in the book itself, which showed that a telegram for him was handed into the telegraph office at Jhelum for transmission to him at Allahabad in the handwriting of the celebrated letters. This telegram was an answer to a letter from him to the "Brother" which he had enclosed

to Madame Blavatsky then at Amritsur. It was despatched within an hour or two of the time at which the letter was delivered at Amritsur (as the postmark on the envelope which was afterwards returned to him, conclusively showed). A complete chain of proof was thus afforded to show that the handwriting in which all the Brother's letters were written was certainly the production of some person who *was not* Madame Blavatsky. He went on to explain that a final and absolutely convincing proof not only of the fact that the letters were the work of a person other than Madame Blavatsky, but also of the wonderful control of generally unknown natural laws, which that person exercised, had been afforded to him on the very morning of the day on which he was speaking. He had been expecting a reply to a recent letter of his to his illustrious friend Koot Hoomi, and after breakfast while he was sitting at a table in the full light of day the expected answer was suddenly dropped, out of nothing, on to the table before him. He explained all the circumstances under which this had occurred, circumstances which not only precluded the idea that Madame Blavatsky—and no other person was present in the flesh at the time—could have been instrumental in causing the letter to appear, but made the mere hypothesis of any fraud in the matter contemptibly absurd.

Mr. Sinnett then concluded by saying that he would leave further proofs to those who would read his book, of which, however, he read aloud the dedication which ran as follows:—

*"To one whose comprehension of Nature and Humanity ranges so far beyond the Science and Philosophy of Europe, that only the broadest-minded representatives of either will be able to realise the existence of such powers in Man as those he constantly exercises,—to*

KOOT HOOMI LAL SINGH.

*Whose gracious friendship has given the present writer his title to claim the attention of the European world, this little volume, with permission, sought and obtained, is affectionately dedicated.*

A. P. SINNETT."

It warmed the heart of every native member present to see an Englishman, of literary distinction paying so much respect and reverence to a Hindu mystic. National pride was upon every face, and our members must have realised how beneficial the exertions of Madame Blavatsky and Col. Olcott had proved in this direction.

Mr. Moorad Alec Beg, the President of the "Saorashtr Theosophical Society," who was also present, then rose up and said he had *known* and *seen* these Brothers not only after he had joined the Society, but a long time before that. But how he came to know and converse with them as well as other particulars about our First Section, he was not at liberty to give out to the world. Several other members also rose up and gave their testimony as to their having seen these men personally on various occasions at the Head-quarters as well as in other places.

After a vote of warm thanks to Mr. Sinnett, and a parting speech from the President of the Bombay Branch, the meeting was adjourned.

TOOKARAM TATYA,  
*pro. Secretary.*

7th July, 1881.

*Extracts from an official letter from the TINNEVELLY THEOSOPHICAL SOCIETY.*

June 28, 1881.

..... I am inexpressibly glad to say that we inaugurated the TINNEVELLY Society at our Tehsildar's house, on Monday, the 27th instant at 7 o'clock p. m. All the Executive Officers for the current year were elected.

Among them are Mr. G. V. Chinnatunby Pillia—President and Treasurer; and Mr. S. Sundram Iyer—Secretary.

You must have received at the Head-quarters a copy I sent you of my translation into Tamil of Col. Olcott's Lecture on the "Past, Present, and Future of India," published in the THEOSOPHIST... The interest and sympathy towards our Society among the Tinnevelly public

especially by the publication of the above-mentioned translation, are really wonderful and unexpected.....

S. SUNDARAM IYER, F.T.S.,  
*Secretary.*

To DAMODAR K. MAVALANKAR,  
*Joint Recording Secretary of the Parent Society.*

#### SAORASHTR BRANCH.

"To the Head-quarters of the Theosophical Parent Society.

"Owing to obvious reasons, in the newly-established Branch little practical work has yet been done. The work of organization is not yet complete. One of the members—Mr. Jamsedjee Naorojee—is engaged in investigations into the esoteric meaning and occult significance of certain passages of the Zend-Avesta. We hope to publish the results in the THEOSOPHIST shortly.

"We have had several applications more for membership and hope to report real progress next time."

MIRZA MOORAD ALI BEG, F.T.S.,  
*Acting President of the Saorashtr Theosophical Society at Bhamagar.*

June 1881.

Mr. Charles E. Taylor, of St. Thomas (West Indies), to whom a charter was duly sent, is taking steps to get the St. Thomas Branch officially recognized by the Government.

Our Brother sends us a very interesting "Almanack" containing an illustrated article by himself called "Dr. Van Hoffman's Notes". We recommend it to our Fellows.

#### THE BRITISH THEOSOPHICAL SOCIETY.

We have received no official report as yet from those quarters though we hope to publish the Secretary's Report next month. But we gather from a semi-official correspondence that the number of the Fellows is increasing, though our London Brothers are very careful in admitting new members into their Society, and it is on the whole difficult to be admitted into that body. Its esteemed President, Dr. G. Wyld, informs us of an extraordinary opinion held by one of its Members—one who lived in India, and is personally acquainted, as it seems, with a Society of Initiates in Tibet—that "*those who live there in the snow (?)* are not adepts but under training, and that a true adept can defy all magnetisms and live in society if he chooses." Most undoubtedly he can. So can a man, gradually having accustomed himself to an ever-increasing heat, pass days—if not altogether live—in a furnace without dying, as recent scientific experiments have proved. So can also a person pass years in the utter darkness of a subterranean and thereby so weaken his sight as to lose it entirely when suddenly emerging into light again. The question is not "*could the Eastern initiates*" so live or not, but will they, and why should they consent to do so, having no better reason for it than the satisfaction of the curiosity of—to them—an alien race, five-sixths of which would regard them as clever impostors and charlatans, and the other sixth—the best disposed to believe in their psychological powers, regard them as wonderful physical *mediums* controlled by "spirits". Mr. Sinnett's *The Occult World*—is a good feeler in that direction.

#### THE PEKALONGAN THEOSOPHICAL SOCIETY.

Having but just received the charter, our esteemed Brother Baron F. de Tenggagell writes at the date of June 9, that his greatest hopes are in the help of the Malayan *Initiates* to found the Branch of Java. It is Soeraharta and Djoecljocarta that are the two centres wherein all that remains of the ancient Javanese civilization derived from Hindus has lately sought and found refuge.

A Charter for the formation of a Branch of the Theosophical Society at Hague, Holland, was applied for by Monsieur ADALBERTH DE BOURBON, a high officer in

the army, and forwarded by order of the President and Council on July 5, to the Hague.

ANOTHER CHARTER for the formation of a Branch at Muddelipoorah (Bengal-India) was forwarded on the 17th of July.

### OUR CEYLON WORK.

The *Ceylon Times*, of Colombo, of June 8, noticing the good work of our President in that island, informs us of the following details as to the Buddhist educational movement. "The movement that Col. Olcott and Megutuwattee Priest have undertaken among the Sinhalese for the promotion of denominational education, and the diffusion of religious intelligence about the Buddhist religion is progressing at a satisfactory pace. At two lectures given on Sunday last in the Negombo district much enthusiasm was awakened, and more than Rs. 1900 were pledged or collected on the spot. This 'Sinhalese National Buddhistic Fund,' as it is called, is to be managed by a board of two trustees each in the Galle, Colombo, and Kandy provinces: the money to be advanced on first-class securities, and the income only appropriated. The award of grants in aid of schools and other expenditure, Col. Olcott vests in an executive committee selected out of the leading members of the several branches of the Theosophical Society in the different provinces. The trustees in the Southern Province are Messrs. Edmund F. Gooneratne, Kachcheri Mudliar, and Simon Perera, P. and O. contractor, Galle; for the Western Province, Messrs. S. P. Dharmas Goonewardene Mohaudiram, and Hendrick de Silva Goonesekera, Aracheli, Deputy Coroner, Negombo. Those for the Central Province are not yet appointed."

Again, on June 17, the paper above quoted gives a satisfactory account of the Buddhist Education Fund. "On Saturday last, Col. Olcott spoke at the Kelani, and on Sunday at the Cotta Temples. The sum of Rs. 378.53 was added to the Fund. At Cotta Mr. Tepanis Perera, an influential Buddhist gentleman, has for the past six months, maintained at his own expense a school for Buddhist boys under the direction of a priest and of paid lay-teachers. This school, with a registered list of eighty pupils, he, on Sunday, formally made over to the care of the Theosophical Society, agreeing to continue its support until the National Fund shall have become large enough to warrant its being taken in hand by the Executive Committee. He also generously subscribed Rs. 100 to the Fund. On Monday morning, Col. Olcott transferred the entire sum hitherto collected to the trustees selected, and a formal account was opened in the Bank of Madras."

Thus, the first foundation-stone of the revival of national faith is laid. Buddhism, smothered for several centuries, first, by the intolerant bigotry of the Dutch, then by that of the Portuguese, may yet, owing to the beneficent and wise policy of religious non-interference on the part of the British, awake once more to life and activity. Our esteemed friends, the *pauis*, however, are not of the same way of thinking. The missionaries, as we are informed from Ceylon, are growing very unhappy about us. At Kotte, the other day, (June 30) there was a prize-distribution at the mission school, attended by the Acting Governor and many other officials. The chief *Padri*—Rev. Mr. Dowbiggin—praising his Excellency's speech—in which he favours religious instruction in the school, gave vent to the following pious sentiments. In addressing the meeting, the Rev. R. T. Dowbiggin "asked them to compare the words of his Excellency the Lieut.-Governor, who said that learning without religion was like a boat without a rudder, with those of Colonel Olcott who lately came to Kotte, and tried (and succeeded he should have added) to stir up the people to build schools in which the *true religion* would not be taught, and where man's chief need, spiritual need, forgiveness of sins, would find no place. He said that each of the Christians had a work to do, namely, to make known the name of Jesus Christ to others, and that it was a work

that is especially given to men to do, *though God could have given it to angels*,\* who would be very glad to do it; and if we did not do the work given to us to do, the angels would blame us, and those heathens who lived about us would stand up in judgment against us; and that we shall have to account for the blood of the heathen on the last day before the Almighty Judge."

Without going too deeply into the real meaning of the concluding metaphor, which might suggest to an unsophisticated mind an appalling picture of "heathen" immaterial souls being whipped to blood by the "Almighty Judge"—we remark that His Excellency, the Acting Governor, who, no doubt, is a good Christian, would find himself *compelled* by his position and the very circumstances in which he was placed at that meeting to say as much in favor of the state religion of his own country and that of his hosts—the *pauis*—were he even as much of a full-blown infidel as Colonel Olcott himself. The latter, however, having no official position to nail him to a faith, preaches and speaks in favor of what for him is *true religion*—Buddhism. At all events he has as much a right to do so among the co-religionists of his choice, as the Governor, amongst the Christians, and far more than the *pauis* have to preach their own alien creed so antagonistic to Buddhism—among Buddhists. Nor can the Colonel's sincerity be for one instant questioned or even placed on a parallel with that of the Governor, since his action is perfectly spontaneous and disinterested, while that of the Governor is merely in accordance with official obligations. Any comparison between the two is absolutely irrelevant.

The *Ceylon Church Missionary Gleaner* is a paper, printed at London and sent to all parts of the world with the blank pages to be filled in with local news. Since the first appearance of the Theosophical Society in India and Ceylon, the meek and humble Christian gazetteers took to slandering and proclaiming the "hostility of the Theosophical Society to Christianity" all over the world and among the "poor heathen" especially. The native Christian papers of Ceylon are continually telling the Sinhalese that in India Col. Olcott and Madame Blavatsky "*pretend* to be, if not Hindus, at least advocates of Hindu religion," while in Ceylon they "profess to be Buddhists."

For once, our well-wishers have—unconsciously, to themselves no doubt—told partially the truth. The founders of the Theosophical Society certainly do advocate *pure* Hinduism with the Hindu, *pure* Zoroastrianism with the Parsee, and *pure* theism with their Mussulman Fellows. Since nothing can be more immaterial than the manner of men's thinking on subjects not accessible to reason and that sincerity of purpose in the pursuit of truth—whatever it may be—is the only thing required in the Theosophical Society, the Founders, who *are* staunch Buddhists—not of the "wheel-turning" kind though—in India as well as in Ceylon, are bound by the very religion they profess, and agreeably to its Great Founder Buddha's command to respect the faiths of their brothers. If asked, why then, do they not apply the same rule of respect to the Christian religion, they will answer and prove that they do so. So long as a Christian lets the religion of other people strictly alone, and shows it the same outward respect as he claims for his own, he is sure to find his personal views unmolested. The Society counts more than one *true* Christian among its members. The Theosophists set their faces against the inextricable

\* And a great pity it is that "God" did not do so. It is an administrative mistake of his, as such an act would have proved conducive to more than one beneficent result for us poor mortals, namely: (a) to proving that there were such things as Biblical angels, and (b)—demonstrating to us the existence of their Creator himself—that "personal God" whose being has hitherto remained not only an open question, but an *absolutely* unprovable tenet. As the matter stands though, such a "hide and seek" policy leads every reasonable and thinking man unprepared to accept assertions upon *blind faith* to respectfully question the correctness of affirmations as blind when emanating from the well-meaning, but not always impartial, *pauis*. What is true religion for them may be a *false* one for others. We claim freedom of conscience as the unassailable right of every free-born man. In the words of d' Holbach:—"If the Christian must have his chimera, let him at least learn to permit others to form theirs after their fashion." —ED. THEOS.



and dangerous morasses of theological casuistry of every religion, for these are the quicksands of human intellect swamping man's reason and better nature—but they have not a word to say against the respective Founders of the various creeds. They regard the moral code preached by Jesus of Nazareth (whether held as a real or an ideal personage) certainly as high as that of Gautama Buddha, Zoroaster, or Manu,—though not higher. As to their *only professing* to be Buddhists it is again one of those pious falsehoods of the *padris*, which have become of late too numerous and much too transparent to be seriously noticed. Is it because they hold in true veneration the oldest philosophy in the world—the VEDAS from which Mother Source have sprung all the other philosophic and religious systems now known, that their views are misrepresented and traduced? Or is the fact of being a Buddhist, incompatible with such a respect for the oldest scriptures of the civilized world, in the opinion of the truth-loving *padris*? Very little blinded as to the present defects of modern Buddhism, they hold but to the primitive teachings of Gautama Buddha; they “take refuge” but in His Wisdom alone, and leave the modern innovations to take care of themselves. Even for the latter they find a sufficient excuse in the fact, that nearly all such innovations, now appearing like an ugly scar on the fair face of Buddhism, have been forced upon it by ages of persecution. For, it is again to that fanatical spirit of proselytism of Brahman, Mussalman and Christian priests that the Sinhalese Buddhism owes most of its unseemly blemishes. Leave the religion of every nation alone, do not interfere with it, and sooner or later through the exertions and activity of its own reformers it will recover its pristine purity. The law of every civilized nation forbids forcible ingress to one man into the house of another, and since any attack upon and slander of the domestic affairs of a person is punished by that law, we really cannot see why the religion of a whole nation should not have the same privilege, or find itself exempt from the same provision. Let the *padris* cease abusing every other religion but their own; let them leave the Theosophists alone, and they may rest assured that neither Buddhist nor any other “heathen” or “infidel” of our Society will ever open his mouth against them.

Colombo, June 22.

...“The *Observer* of June 21, had another letter attacking Colonel Olcott for Bradlaugh's *Four Evangelists*” pamphlet the Colombo Theosophical Society has published in Sinhalese. The native Christian organ had one more slanderous article upon the Theosophists in its series of scurrilous attacks upon them last week, about something else and the *Church Missionary Gleaner* in its issue of June has on page 65 the following paragraph whose closing sentence is full of that *odium theologum* which will recede before no lie if it can but brand its enemies.

“Ceylon.—The opposition of the Buddhists has been more active than in former years, their zeal having been provoked by the visit to Ceylon of two persons from America calling themselves Theosophists, who publicly avowed their belief in Buddhism, practised its ceremonies, fraternised with its priests, and accepted the worship of its devotees...; the Bible was vehemently abused, and even publicly kicked in the town of Kandy (!).....

...Such is the opening sentence of a letter just received at our Head-quarters at Bombay, as if in answer to the preceding paragraph.

We have been taught to expect almost anything in the shape of slander invented against us when emanating from our clerical enemies. But this closing affirmation crosses the boundary of even the most impermissible *barefaced*, FALSEHOODS! We have been violently assaulted in a public Lecture-Room, with hisses, groans and insults while Col. Olcott was delivering a lecture at Kandy which is printed and has not one objectionable word in it. The disturbing element was composed of about a dozen of native Christians who were incited to do so by their *Padris*. The lecturer was challenged to prove that the Bible contained one word which was not

true. He accepted, and proceeded on the following day to a public debate with the missionaries. Not one of them came out, not a voice was heard in reply to Col. Olcott's invitation to the defenders *not of Christianity* but of the divine origin of the Bible—to come out and answer. When was “the Bible kicked”? If the elegant term is used in a figurative sense, then does it apply far more to the Reverend late Revisers of the Bible in England who *kicked out*, indeed the most vital parts of the New Testament such as the closing 12 verses of Chap. XVI. in Mark, for instance, than it does to us who simply reject the Bible. And these Missionaries calling themselves *Christians*! They who neither hold to the Mosaic Law, which commands that they shall “not bear false witness,” nor to that of Christ who says—“Thou shalt not forswear thyself.” For the *true* followers of Christ we have and always had a real respect; for such *anti-Christian* false witnesses we publicly confess the greatest contempt. There are missionaries whom, —however widely opposed are their views to ours—we profoundly respect and sincerely admire. Such is the Rev. Mr. Bowen, the American Wesleyan Editor of the *Bombay Guardian*, who is alike beloved by heathen and Christians, and whose private life is an exemplar of all virtues. But such missionaries are an infinitesimal minority, while the majority is no better than speculators in converts on that Exchange Market known as Proselytizing Christendom: where each *padri* seeks to outvie his neighbour as a shareholder of “souls”, not for the sake of those souls, least than all for that of Christ,—but simply with an eye to business; to the effect such nominal conversions will have on those simple-minded supporters of theirs in Europe or America who are expected to replenish the Mission Fund.

Now these Protestant *padris* really oblige us by showing the world how *very* important, nay dangerous, for them we are. But what ails these poor men, that they should so rush to their own destruction at Ceylon? Indeed, they can never be compared for one moment, with their Roman Catholic rivals, either for tact, discretion or diplomacy, and the ground they lose will be snatched under their very noses by that enemy, unless they pay more attention to their own instead of other people's business. The Catholic clergy feel their power and therefore, do they leave us quiet. It is most curious to see men who claim to have *divine* truth and *divine* protection for them trembling so before one solitary man who has neither—as they say! And can *divine* truth be helped by their using the most improper language and letting their tongues loose like a pack of fisher-women jealous of their neighbour's success? In regard to the Theosophists their motto has become Paul's sincere confession in *Romans* (III, 7) “For, if the truth of God hath more abounded *through my lie* unto his glory, why yet am I also judged as a sinner”? They follow only those of the precepts of the Bible which suit their tastes and purposes; but rarely if ever, any of the really sublime precepts from the Sermon on the Mount, least of all that of appearing as “peacemakers” being “merciful and meek” or finding themselves “blessed” by being reviled and persecuted by men. But, they *will* call their brothers “Raka” or fool, and are ever ready to follow literally that other command of rather a questionable morality in *Luke* (XXVI, 36) which orders that—“He that hath no sword, let him sell his garment and buy one.”...“*Quem Deus vult perdere, prius dementat*”—oh, Church too militant! Let them bear in mind, that so long as we are law-abiding and create no disturbance, we have as good a right to the protection of the Government that gives us shelter as they have, most of whom are as ourselves Americans. We preach Buddhism with *Buddhists*; let the missionaries preach Christianity with the *Christians*—who are more in need of it than the heathen are, and we will have nothing to say.

Madame H. P. Blavatsky, Corresponding Secretary of the Parent Society, left for Simla, on the 22nd of July. All private correspondence should be addressed to her until further notice at that place.

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